

אגרת

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PRESIDENTIAL PERSPECTIVE

A “perspective” is necessarily deictic – it involves a vantage point, stance or frame of mind for viewing the world – and it is never static. My own perspective to the teaching and research of Hebrew underwent a dramatic change in 2010. Prior to that I taught biblical Hebrew and Northwest Semitic at North Carolina State University (1993-1997) and at the University of Wisconsin-Madison (1997-2010) in ways that were directly related to what I had learned at the University of Chicago. When I moved to South Africa and traded teaching in the American Midwest for teaching in the high veld of the Free State, my perspective on teaching Hebrew also changed in dramatic ways.

The multi-cultural background of South Africa and especially of the University of the Free State requires a complex approach to teaching and learning. In the ‘new’ South Africa (since 1994), there are eleven official languages—English, Afrikaans and nine African languages. The University of the Free State, in the centre of the country, was historically an Afrikaans university. In the 1990s, however, it became officially a parallel medium university, which means that all instruction is offered in parallel English and Afrikaans sessions and all teaching and administrative material must be available in both languages. As a result of this decision, the university is now the most racially integrated university in South Africa, with over 65% African students. Because of the extensive presence of Sotho students at the university, all major signs on campus include Sesotho alongside English and Afrikaans.¹ In our undergraduate Biblical Hebrew classes, instruction is offered in English and Afrikaans—my husband, Jacobus Naudé, teaches in Afrikaans and I in English (my Afrikaans is still a work in progress!). Because we have been able to hire a recent PhD who is a Sesotho speaker, Dr. Tshokolo Johannes Makutoane, we are able to provide an English section of the first year class for African students with explanations in Sesotho.

This multi-cultural and multi-lingual context provides major challenges as well as exciting opportunities for teaching and learning. One goal that we have introduced in the last few years involves teaching Biblical Hebrew within its larger

¹ Sesotho is the name of the language and Sotho is the name of the ethnic group.

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cultural context. For example, as we teach Hebrew vocabulary, we emphasize cultural factors. What was a *bayit* in ancient Israel? How is a *yad* the same as and different from a *hand*? In this regard, the multicultural context in South Africa also provides a fertile means for comparison—our Sotho students often have a better understanding of Hebrew cultural items than do our Afrikaans or English-speaking students. For example, in discussing the linguistic structure of names and the culture of name-giving in ancient Israel, our Sesotho students understand the importance of names. For Afrikaans students, the giving of names as meaningful expressions is a new concept. In traditional Afrikaans culture, the first-born son is named after the paternal grandfather, the second-born son after the maternal grandfather, the third-born son after the father. Similarly, the first-born daughter is named after the maternal grandmother, the second-born daughter after the paternal grandmother, and the third-born daughter after the mother. The fourth-born son or daughter is typically named after another relative, at the discretion of the parents. The giving of names thus relates exclusively to family heritage, rather than to meaningful expressions.

From a linguistic point of view, teaching Hebrew in Africa also requires a reconceptualization of teaching strategies. It is critical that we have a way to describe the grammatical features of Biblical Hebrew to speakers with different mother-tongues. We are therefore developing the use of language typology with respect to second language acquisition (see Jacobus A. Naudé and Cynthia L. Miller-Naudé, “A New Biblical Hebrew Teaching Grammar for African Bible Translators: A Typological Approach” *Old Testament Essays* 24 [2011]: 690-707). Language typology classifies languages (or individual structural components of languages) based upon shared formal characteristics. With this methodology, languages that are genetically unrelated and that have no geographical proximity can be grouped together by structural features. As a result, typologists can make relatively broad claims concerning the types of language structures represented among the world's languages, the ways in which languages vary structurally, and the limits to this variation.

Our goal is to introduce students to grammatical features of Biblical Hebrew within a typological framework by first presenting the range of constructions available among the languages of the world and showing where Hebrew fits within that typology. Students can then be guided in exploring how their own language fits into the typological possibilities. Finally, students are assisted in connecting the constructions of their own language to the constructions of Biblical Hebrew.

As an example of language typology, we can consider the question of definite and indefinite articles. There are four possibilities among the world's languages—languages may (1) have both definite and indefinite articles; (2) only definite article; (3) only an indefinite article; or (4) neither definite nor indefinite articles. English and Afrikaans fit into category #1. Hebrew fits into category #2, but many African languages (including Sesotho) fit into category #4. Grammatical descriptions of Hebrew typically explain to western students whose home languages have both definite and indefinite articles how Hebrew works in having only a definite article. But this description is problematic for African students in that they first must understand English definite and indefinite articles before they can understand Hebrew.

Teaching Hebrew in Africa has also opened my eyes to its enormous opportunities for promoting understanding. The Jewish presence in South Africa has declined dramatically in recent decades. We were recently in Heilbron, a small farming town in the Eastern Free State. There is a lovely old synagogue there on the main street which in the past was the center of a thriving Jewish community. Now it is a museum and there is virtually no Jewish person living in the area. What this means is that many of our students in

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Presidential Perspective (Continued) . . .

the Free State do not have any connection on any level with Jewish life, history or culture.² (The situation is different in areas such as Johannesburg and Cape Town with modest but important Jewish communities.) In teaching Biblical Hebrew, we attempt in small ways to connect the language and culture of ancient Israel to modern Israel. We use greetings and common expressions (*todah, lehitra'oth*) as part of our classes. We discuss the Jewish holidays and we sing (and sometimes dance) Hebrew songs.

As I begin my term as president of NAPH, one of my main goals is that we as an organization consider how we can become a truly international organization. I am happy to see that *Hebrew Studies* makes an international impact on scholarship. And it is good that we have a small but steadily increasing number of international members. Nonetheless, I think that we can do more to reconceptualize our organization as a truly international one.

First, I would like us to consider whether we can do what the Society of Biblical Literature does in offering members in “developing countries” a discount on membership. The same policy is followed by many other international organizations.

Second, how can we make more materials available on our web-site and in our publications to support the teaching of Hebrew in non-western contexts? Some of these will also have relevance to teaching in the United States, Europe and Israel.

Third, how can we support institutions in the non-western world that are struggling to teach Hebrew? One major support for our students is the generosity of the German Bible Society and the Bible Society of South Africa in partnering to provide a Hebrew Bible free of charge to each of our students. Are there additional partnerships, perhaps between institutions, that could also be formed? In the age of the internet and Skype, collaborative efforts can move forward in a very cost effective way.

Fourth, although we did not succeed in finding a new name that reflects our international (as opposed to national) character in the past, perhaps we can reconsider the question afresh.

Finally, our 32nd annual International Conference on Hebrew Language, Literature and Culture was held at Ben-Gurion University of the Negev, Beer Sheva, Israel, June 24-26, 2014. The conference was sponsored by the Heksherim Research Institute for Jewish and Israeli Literature and Culture, The Department of Hebrew Literature at Ben-Gurion University of the Negev, Ben-Gurion University of the Negev, Kinneret Zmora-Bitan Dvir Publishing House and Dov Tadmor, with additional support from NAPH institutional membership. A big thank you and congratulations are due to the conference chair, Yigal Schwartz, and his co-chairs, Haviva Ishay, Ravit Levin, Dekel Shay Schory, and Haim Weiss whose hard work made the conference a great success. The conference was attended by more than 300 participants from 10 countries and surpassed our previous conferences with 234 presenters. I regret that I was not able to attend the conference this year, but I hope that it will be possible in the future. Next year we anticipate a great 2015 conference at the University of Memphis in Memphis, Tennessee, June 22-24, which will be chaired by Shaul Bar. Just recently we took part in some excellent NAPH sessions as part of the Society of Biblical Literature meeting in San Diego, November 22-25.

With all good wishes,

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2. The history of the Jewish communities in the Free State can be found in *Jewish Life in South African Country Communities, Vol. V: Orange Free State*. Rabbi Moshe Silberhaft has written about his experiences as the rabbi for country communities in the Free State in *The Travelling Rabbi: My African Tribe* (Auckland Park: Jacana Media, 2012). More information on the Jewish community in South Africa can be found from the South African Jewish Board of Deputies www.jewishsa.co.za.

Notes From Here & There

Operation Protective Edge

Remarks were written in Tammuz and Av 5774, the time span of Operation Protective Edge. At this date, Israel and Hamas agreed to a 72 hour ceasefire on Tisha B'Av (August 5, 2014). More than 3,620 rockets have been launched from the shores of Gaza towards Israel proper. Massive Palestinian deaths, 64 IDF soldiers and officers and 3 civilians have lost their lives. European anti-Semitic rhetoric and activity related to the Israel operation in Gaza have reached depths matching Hitler's march into infamy.

Zev Garber

In collaboration with Steve Bowman, Ken Hanson, Steve Jacobs, Yvonne Kozolovsky Golan, Sara Mandell, Joshua Schwartz, Judy Baumel Schwartz

Mourning Tammuz and Menachem Av 5774

In the summer of 2014, Israel was forced to call up tens of thousands of reserves to re-enter Gaza to respond to the hundreds of rockets being fired by Hamas' terrorists at their major population centers. No sooner did the operation begin then leaders of the European Union and the Arab World, and editorials in the leading newspapers like the *New York Times* began sounding the familiar alarm warning and condemning Israel of massive civilian casualties.

Even the United States, England, and France, who unequivocally support Israel's right to defend its citizens against rocket attacks, insist that the Israeli incursion into Gaza must be very limited to avoid civilian collateral damage. But the advice of friends and governments seemed hypocritical. Why no condemnation against Hamas from stockpiling 10,000 rockets? Why didn't UN Secretary General Ban ki-Moon, the American State Department, and the Foreign Ministers of the EU convene a conference on how to tighten the borders and close the tunnels in order to prevent the terrorists from smuggling arms and weapons into Gaza? Why no attempt to halt foreign aid to Hamas terrorist activities under the guise of civilian aid? Why no rebuke of Hamas terrorist funders, Iran and Qatar? Why is there no emergency Security Council meeting to question and condemn Hamas use of hospitals, mosques, schools, children and civilians as shields to carry forth terrorist activity, and so forth. Hamas ideology of advocating martyrdom and death and ruthlessly holding Gazans to putative punishment are responsible factors for the carnage in Gaza. And this is sustained by world-wide Islamic fascism, anti-Semitism, and anti-Zionism.

In sum, on July 7, 2014, Israel began Operation Protective Edge to defend its citizens from unprovoked rocket attacks by Hamas and other terrorist organizations in Gaza. While more than 2,700 rockets have been fired indiscriminately at Israel, targeting 6 million Israelis (80% of its population), opponents of Israel have decreed that Israel's moral and legal right to self defense is indefensible inflicted murder of innocent children and civilian population that parallels the Nazi atrocities of WW II era. Prime Minister Benjamin Netanyahu addressed the Israeli nation on July 28 and clarified Israel's objectives: totally disarm all Hamas terror tunnels, prevent the rearmament of Hamas and other terrorist groups in Gaza and demilitarize Gaza forever. *Halevai or ha-Levayah?*

In these days of grief and pain, I invited several colleagues to reflect on the rockets over Israel and Israel's march into Gaza. I offered prayer for Shalom in the air, on the land and sea. And may the innocents on both sides of the divide suffer no more.

Reflections

Yvonne Kozlovsky Golan
Haifa University

View from the Street: Chayyal Boded

Our world has very recently been turned upside down. We used to protect our children as they played outside and now they are the ones protecting and defending us. My daughter Bar is serving in the IDF Spokesperson's Office, on the front, and is witness to extremely difficult documentation and the names of the fallen. She knows some of the young men, and every day she loses more and more of her innocence and is becoming mature far beyond her years.

My nephew came from Los Angeles as well as dozens of other "lone soldiers" who immigrated especially to Israel to serve in the elite Golani Brigade. It's easy to imagine the mixed feelings we all have when he and his friends are in Gaza – we don't hear from them and don't know whether they will all return in one piece. The country is torn between those in favor of the fighting and those against, between demonstrations by Israeli Arabs and the apologetic looks of the ultraorthodox when they hear about the fallen and wounded but take no action, instead arguing that the Spirit of God is what will save us from evil.

On the other hand, there is an incredible feeling of solidarity here among everyone, except for the "bleeding hearts" who feel that they are different from everyone else, and find nothing positive or insist on not showing any sympathy to anything Jewish or Israeli. The unity here is amazing. Everyone is phoning everyone, neighbors look out for each other, everyone's sending food packages and batteries to the soldiers.

Yesterday the funeral was held for American-Israeli soldier Sean Nisim Carmeli ז"ל (24 Tammuz 5774/ July 22, 2014). Sean and his family believed in the values common to Israel and the USA and did not hesitate to send their son to a combat unit such as Golani. Sadly, he fell in the early fighting. As a *chayyal boded* ("lone soldier"), a soldier who immigrated with no family living here, everyone thought his funeral would be a small, quiet affair. Someone remembered that he was a fan of Maccabi Haifa soccer team, and that his parents were going to bury him in Haifa.

Within a few hours, the word went out through the internet and 20,000 people attended his funeral. The team organized transportation and there was a flood of people from all directions...there are no words to describe the feeling we all had at the cemetery.

We thought this would be the last one dead in this damned war, but I hadn't even finished this letter and we heard the news about more fallen. I guess that's how things are when there is a home (the only home).

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Norman Simms
University of Waikato, NZ

All the News that's Fit to Finagle and Distort

These are tough days to be a Jew, an Israeli, a Zionist, an American or simply a sane person, since the world has gone mad in its anti-Semitism, anti-Israeli slanders, its transformation of Zionism into a dirty word, its outrageous misapprehension of what America is and how democracy works, and its sheer descent into rage and hatred of reason and civilization. All the normal rules, niceties and sense of tolerance have now gone out the window; violence has replaced argument, demonization stands in for patience and respect for other opinions, and no one in the mass media or the organizations established to protect human rights can be trusted. Lies and duplicity abound.

Yes, even the once respected newspaper of record, the platform for all the news that's fit to print, *The New York Times*, it too has gone stark raving mad. How can that be, when in the midst of the tragedy that is Gaza, when Israel is fighting yet again for its life against those who seek only its death, the UNRWA admits its stores Hamas rockets in its schools, relief agencies stop shipments of food and medicine because they are stolen by terrorists, when hostile western reporters admit (reluctantly) that Palestinian snipers and thugs prevent civilians from escaping from designated targets. How can the editors of the Grand Old Lady persist in trying to be even-handed, to speak of *disproportionality*, tit-for-tat, cycle of violence, etc., all the old clichés of self-delusion and moral blindness?

Suppose that Israel has made mistakes in its operation—for instance, it underestimated the extent of the tunnels and their use as staging posts right into the state itself—how would this justify identification of liberal values and sympathy for a murderous organization like Hamas? Granted that in its foundational acts as a state Israel did use excessive force at times, how does this justify the continuous perfidy of Palestinians in their refusal to enter into meaningful negotiations for some kind of accommodation between the two peoples?

We have long since past the point where it was conceivable to think that Israel is the most dangerous nation in the world or that the Middle East would enjoy a real Arab Spring if Eretz Yisrael did not exist or at least as a Jewish entity. The terror groups, armies and statelets throughout the Islamic world now indicate something quite other, including the ambitions of Putin's Russian Federation: a resurgence of irredentist, fanatical movements dead-set against civilization and modernity. Who dares to gainsay this?

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Steve Bowman

Fences Make Good Neighbors

Fences make good neighbors, as Frost once rhymed, but not when they have Haman's rockets. Hamas *delenda est*, to paraphrase Cato's jeremiad, and then the corrupt PLO, Fatah, and the PA. Let UNRWA educate the Palestinian children to life not death and stop supporting the generations long hate Jews campaigns with the millions siphoned off to Swiss bank accounts. In the meantime support the IDF and mourn its heroes.

The war cry of Muslims pursuing their genocidal attacks via rockets and tunnels is *allahu akbar* – God is great. Compare that to the Jewish-Israeli commemoration of their dead: *yitgadal veyitkadash shemai rabbah* – may his great name be magnified and sanctified'. Both are ancient calls but one reflects

the death that permeates the mind of an aggressive Islam while the other praises the God of monotheism, creator of the universe.

I began reading Lion Feuchtwanger's trilogy on Josephus at the start of the current round of fighting and was more than ever impressed by the parallels between the Zealots of ancient Israel and the jihadis of contemporary Islam, especially the manic and negative statements of Hamas. In its 'return to history' contemporary Islam has shattered the remains of the imperial divisions of the former caliphate in Istanbul and returned to the slaughter of innocents that characterized its original emergence in seventh-century Arabia. Today, as in nearly every revolutionary chaos, Muslim fanatics will fight to the last passive Muslim until their respective sect emerges as victors. Shades of the Thirty Years War between Catholics and Protestants and the German war 300 years later between Nazis and Communists. The Zealots have bequeathed through Josephus much in the way of violence and their indirect influence on Islam since the medieval period has manifested itself accordingly since the response post Saddam Hussein in Iraq and earlier in Algeria against the French.

Today Hamas, a mistaken byproduct of the Israeli response to Fatah terrorism, is the leading edge of the Muslim denial of Israeli sovereignty, the latter already sanctioned in the Qur'an in the early days of Muhammed's mission in Medina before he rejected the Jews and banished or slaughtered the long time Jewish tribes who created that Oasis. Along with other misreading or rather selective reading of the Qur'an Hamas has sanctified the murder of women and children, slaughtered its own subject population in an ugly parallel to Syria's butchering of some 170,000 and counting of its own subject population. The disintegrating situation in Iraq and the slaughter of innocents by the so-called new caliphate of ISIS – as Muslim as Isidore in Christian – is the only hope for the long delayed century old promise of a Kurdish state.

Am Yisrael Hai and its God – tolerant to resident monotheists and others – has much to teach the reawakened dar al Islam about responsibility and justice as well as the ancient tolerance that their ancestors once practiced.

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Sara Mandell
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Who is Right, Whose Rights?

Part of my family came here several centuries ago and another part came about a century ago; the remainder, who did not leave Europe, were butchered, with only one relative surviving and coming to America. My husband's mother came here in 1904 or 1905 as a teenager, and his father about ten years later, but most of their families remained and perished. My heart is with you and there is no other way to write but in pain.

No matter how much one cares for the sanctity of human life or the plight of the Jordanians who inhabited Palestine prior to the creation of the State of Israel, don't make the mistake of thinking of an Israeli occupation/usurpation. Israel is not an occupier, but rather a legally established nation with a right to exist without fear of suicide bombers, rockets, kidnappings and execution of her citizens by an enemy who shows no mercy. I don't care whether you go back to biblical heritage or to the UN's decision to make Israel a state.

Israel is a caring nation that constantly gives up land for a peace that never comes. Civilians are always a casualty in war, but that does not and cannot change the nature of warfare, and with Hamas

using civilians as human shields, there is nothing that can be done to keep them from danger. As Netanyahu said, Hamas uses its people as human shields, Israel attempts to shield its people (I didn't put it in quotes because I'm not sure if I have the correct wording). Are you aware that there are underground playgrounds because in some areas it is too dangerous for children to play in the open, for example? Are you aware that members of congress who were opposed to Israel have been taken to Israel by AIPAC, seen an underground playground as well as what Israel does for its non-Jewish population as well as for its enemies, and these leaders are now at least ostensibly supporters?

In any case, Israel is the most humane country in the world when it comes to warfare. Who ever heard of a country that had been attacked, fought back, and then gives the enemy time off to get provisions. Who ever heard of a nation that allows its enemies to use its hospitals and airports, that supplies its enemies with food and water, etc.? Do you realize that Israel thanks in part to the Jewish National Fund supplies water to many of the surrounding nations? Do you know that JNF sponsors schools in Israel that educate Arabs as well as Jews, and does so without discrimination regarding race or religion? Contrast that with the murders of Christians and Jews in many Islamic states.

Most importantly, never in history has a nation that has beaten back an aggressor and acquired territories in the process of defending itself been deemed an occupier by the rest of the world. May God leading the IDF protect Israel because other nations, including our own, will not if it is not to their economic or political advantage.

Never Again! Never Again!

Sara Mandell, saramandell@icloud.com

Steven L. Jacobs
University of Alabama

Reflections on the Occupation and Operation Protective Edge

Perhaps like many, I was raised to regard the story of Israel's founding as the "modern miracle of the Middle East" in the aftermath of the Shoah—and even before—as all good and all true, coming home to "a land without a people by a people without a land," with nary a thought to those also and already resident there, and certainly no address to their own pain, suffering, and displacement. My own early trips to Israel, as a student, rabbi, and scholar remain filled with marvelous occasions, including meeting family I did not know, deeply religious moments at the [Western] Wall and elsewhere, and deep and meaningful conversations on both sides of the divide. (For example, a few years ago, I was back in Israel as a Brandeis Schusterman Fellow travelling in the West Bank and meeting with Palestinians and Jews in settlement communities as well, both of which I found terribly troubling.) I supposed I should also note that I have been a "two stater" for most of my adult life, including when it was not popular to publicly express it and have taken much criticism for it in the past. I still remain committed to it today, despite all those who argue to the contrary. I truly do not see any other solution to peace other than a Jewish democracy in Israel for those who wish to be and remain its citizens, and a bordered Palestinian state for those who wish to live under its hegemony. (And while there is more than enough corruption to go around, the present intransigence, spiked by momentary military conflicts and worse, simply cannot continue.)

What continues to trouble me more and more is, sadly and painfully, coming to the conclusion and realization that, yes, the State of Israel's domination of the Palestinians under its control is and has been an occupation of its lesser citizenry against those who do not possess the political and economic clout to right the wrongs which continue. I say this fully recognizing such important realities as an

Arab/Palestinian standard of living superior to Israel's neighbors, better access to education and health care, lower infant mortality rates, and longer lives as well. Yet even acknowledging this, however, does not address the question of whether "Judaism" and "democracy" are truly compatible, and whether those who are not Jews can ever be full and participating members of a democratic enterprise with full access to governmental and military institutions.

I am in no way, manner, shape or form contesting either Israel's humanity as a nation-state nor the ethical mandates and education of the IDF (in which my cousins have served), though there are, sadly and painfully as well, too many examples of abuse, and a present governmental leadership which has now mandated an incursion into Gaza, the reverberations I fear will prove to all our detriment, and, yes, of which I am having great difficulty supporting while at the very same time realizing the need for Hamas's evisceration and an end to its genocidal agenda against our people.

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[The above is an excerpt from a much more involved conversation with a number of colleagues; those interested are welcome to e-mail me at the above address.]

Ken Hansen
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The Jewish Particular

Are Israel's challenges today somehow reminiscent of those it faced two and a half millennia ago? In the year 515 BCE, the Second Jewish Temple was consecrated in Jerusalem. Tradition has it (Hag. 2:9) that while it may not have been as grand and glorious as the first "holy house," it was decidedly more important for its population of returnees from harsh exile. The illustrious prophets of old – the likes of Isaiah, Amos, Jeremiah and Micah – along with their thundering messages of ethical conduct ("Let justice roll down like water...") had long passed from the scene. Both Isaiah and Micah had reached messianic heights, envisioning the nations of the world flocking to Jerusalem to learn the Torah. The prophetic universalism of such pronouncements had sustained the Jewish people through conquest and exile, providing a *raison d'être* for survival, when their lot should well have been assimilation and extinction. But a new generation of "minor prophets," arising in their stead, embodied a redirected focus: the "Jewish particular." In a tiny land surrounded by enemies, their primary goal was straightforward enough – survival. A nation that wants to survive must believe in itself. The walls of the city must be rebuilt – strongly – each builder having a sword "girded by his side" (Neh. 4:12). But alas, the "Jewish particular" finds little sympathy in the "universalist" world of political correctness.

Flash forward to the twenty-first century. The Jews of today's Israel have experienced a much longer and harsher exile than those of antiquity. Contemporary Israelis arguably carry a "messianic burden," conveyed by Ben-Gurion, a modern "prophet" who envisioned an "exemplary state." But on this tiny strip of Mediterranean land, beset by enemies, the universalism of Isaiah and Micah has run headlong into the need to awaken the "Jewish particular." Israelis certainly have (among their own population) universalist-minded critics, who rail against the "occupation." Yet, as in the days of the Second Temple, there should be no shame in embracing the need for Jewish survival, through force, power, and strength. The arguments made on behalf of Israel's right to defend itself against the murderous campaign of Hamas, the offspring of the Muslim Brotherhood, who in turn were financed and trained by the Nazis, are particular," has without question behaved exactly as Ben-Gurion would have had it – an "exemplary state."

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Joshua Schwartz
Judy Baumel Schwartz
Bar-Ilan University

Welcome to the Middle East

As we type this the cease-fire holds. No more *merhav migan*, no more driving with an eye as to where one can stop, run, and take cover. For the moment no more daily funerals of soldiers, although some of those seriously wounded will probably not make it. No more checking news bulletins every three minutes from computer, ipad or phone.

No one can be sure what the future holds, the joy of the Middle East is a new surprise every day, but it looks as if once again Hamas gets a free pass. "Israel is allowed to defend itself but...." Don't overdo it, proportionality, civilians. Despite your natural desire to continue living, the world press and along with certain foreign leaders, remind you that body counts determine responses and if you don't die enough to give them photo-opportunities, your response must remain minimal. If your opponent shoots at you from homes, schools and hospitals, you may not return fire as civilians might die. If you do try to defend yourself and civilians die, then you are an obscene war criminal. Human shield? To a great deal of the world YOU are the inhuman one and if you would just disappear, the Middle East, not to speak of the whole civilized and uncivilized world, would be a better place.

Been there, done that. Ah, if the Jews would only disappear then...only now it's the Zionists. Nice semantic switch, they've moved from "J" to "Z."

We wouldn't want to confuse anyone with facts would we, but does anyone remember that the Hamas charter calls for the destruction of the State of Israel and the establishment of *waqf* Palestine from the Mediterranean to the Jordan? All Jews to be slaughtered or expelled. Does anybody care? Why should they? Ah if we would only disappear...see previous paragraph.

None of these thoughts, by the way, are what go through your head when you hear an *azaka*, a rocket siren while driving on a major highway at 65 MPH, and have only seconds to pull over (trying also to avoid an accident). When you leave the car running while you jump out, remembering to take your cellphone with you in case everything else gets blown up. While you lie on the ground next to the concrete divider between lanes with your hands protecting your head watching the iron dome missile chase the rockets sent to kill you and seeing them blow the rockets to smithereens. Kind of gives the line "and the rocket's red glare, the bombs bursting in air" a new meaning...None of this is what you are thinking of when you see the puff of smoke above your head when missile hits rocket and the debris begins to float to earth, debris that if big enough, can kill you or turn your car into a raging inferno. None of this is in your head when you dash back to the car and gun the motor, speeding along the highway to get out of the range of debris as fast as you can, even if the Home Command has told you to remain prone on said highway with your hands protecting your head for another ten minutes.

The first time it happens your body is pumping adrenalin and the tears well up in your eyes in shock. The second time you recognize the reaction. The third time you yell at the guy lying thirty feet from you next to the barrier "cover your head" and he yells back "I know, I'm from Ashkelon" and the fourth time you just curse yourself for wearing a good shirt which is now ruined by the asphalt dirt and remind yourself not to wear anything good until the war is over because this might happen tomorrow as well. Welcome to the Middle East.

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Enemies: Bridging the Divide

Independence, and sovereignty of the Jewish People in its historic homeland of Eretz Israel, confronted the geographical dominance of pan-Arabism in all countries from the Mediterranean to the Indian ocean. The rise of the Jewish State and the succession of Israeli victories in Arab-Israeli wars, including the Six Day War of 1967 which resulted in the establishment of Israeli/Jewish/Zionist authority over significant Arab population, exacerbated the Arab stereotype of the Jew into fear of the Jew. How so? Popular journalism and government publications portray the Jews as greedy, cunning, cowardly – the trait goes back to the *Qur'an* – and lacking the basic Allah-given virtues of self-respect and self-deference. Multiple Arab Shia and Sunni Muslims accept unequivocally the false teachings of others on Jews, Judaism, and Zionism (e.g., *Protocols of the Elders of Zion*, Hitler's *Mein Kampf*, “teaching of contempt” literature, etc.) and then proceeded to fabricate evidence in the *Qur'an* and *Sharira* to support them. Thus misanthropy, killers of the Prophet Jesus, blood libel, enemies of the Prophet Mohammed, and other deep-rooted prejudicial fears and accusations are read into *Qur'an*, the Tradition, and the Commentaries by revisionist Islamic historians, Imams, and politicians. Shades indeed of vitriolic pagan, Christian, and Nazi anti-Semitism accepted by Hamas and other Palestinian radical groups and their supporters worldwide. Twinning the call, “Free Occupied Palestine” (from Zionist colonialists and marauders) is the credo, “be a ‘martyr’ and slay every Israeli/Jew wherever you find them.” Final solution: State of Palestine Judenrein.

Arguably, the conflict of nationalisms not religion is *the* contributing factor to the deeply seeded and felt conflict resulting in fratricidal war between two kindred peoples. Beyond Mourning (in) Tammuz, one must affirm that Israeli and Palestinian can live and prosper in a social milieu conceived in mutual respect and abhorrence of terrorism. How to establish the proper facts about Palestinian and Jewish nationalisms without propagandist slandering, revisionist ideologues and ideology, and street thumping? I suggest self-criticism, interpersonal dialogue, and study and observe the *totality* of a group's behavior and not only doctrinal, popular, and journalistic teachings and writings

If the prospects of Palestinian-Israeli dialogue are not bright, then it is the business of responsible intellectuals and thinkers among the combatants to make them bright. Learning the complexity of the historical, religious, cultural, psychological, and political factors of the Palestinian national movement is imperative for Israelis (Jews). Similarly, Palestinians (Arabs, Muslims) must learn that Jewish self-pride as expressed in peoplehood, religion, and the statehood of Israel are answers to Jewish identity, survival, and never-ending Jew hatred. Blatant lies and deceit from Hamas may earn international sympathy but it will not advance a Palestinian state.¹ Welcome forums that discuss a range of issues that emanate from tunnels and walls which divide enemies thus seeding animosity, strife, hatred. Obliterate evil inclination and deconstruct *meginnat lev* (lit., “covering of the heart” but interpreted as ‘obstinacy,’ ‘hardness,’ and ‘dullness’ caused by inflicted sorrows) from under the Heavens.² Finally, as in the Beginning, “Let there be Light” to dispel the darkness and to bridge the divide.

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¹ See appendix.

² Eicha 3:65-66. Inspired by and read on Tisha B'Av 5774 (August 5, 2014), the day that the 72 hour truce between Israel and Gaza commenced

II. Briefly Noted

Meh or Mah Ḥadash?

Paul Overland, *Millim le Sichah: Words for Conversation in the Biblical Hebrew Classroom*. poverland@ashland.edu

Paul Overland, Professor of OT and Semitic Languages at Ashland Theological Seminary, provides a useful guide of select Hebrew scriptural phrases (mainly) to enhance Hebrew Bible language instruction. It is based on the philosophy of Second Language Acquisition (SLA) which maintains that conversation is a proven way to acquire proficiency in learning a second language. Nine sections and an index present a practicum of useful expressions to engage instructor and student in an innovative classroom activity: communicating on everyday topics in simple biblical Hebrew. The booklet is reader friendly: clear pointed Hebrew, cited verses, concise explanation, and colorful drawings. Alas, students and instructors of Modern Hebrew will see differences from the get go. For example, the frequency of *heh ha-š'elah*, difference in vocalization by the same word (e.g., *šamēah* [BH] and *šāmēah* [MH], the ubiquitous *māh* obliterating *meh* before laryngals with medial *qāmeš* and on. Also, here and there, clarification is called for; for example, spelling “flood” as *mābbūl* not *mabbūl* and better “definite article” not “article.” Nonetheless, a useful tool in the study of BH akin to principles of SLA associated with the CoHeLeT (Communicative Hebrew Learning and Teaching) Project sponsored by the Wabash Center for Teaching and Learning in Theology and Religion on teaching first year a first year BH class in a seminary setting.

Zion Rebuild

Shai P. Ginsburg, *Rhetoric and Nation: the Formation of Hebrew National Culture, 1880-1990* Syracuse: Syracuse University Press, 2014. 474p index. ISBN 978-0-8156-3333-4 (cloth). ISBN 978-0-8156-5242-7 (ebook)

About 1890, the term Zionism first appeared in print, although the idea is an integral part of Judaism from which it springs. The view of Zionism as a success story is often postulated by the role it played in bringing about the State of Israel as the fulfillment of Jewish national self-determination. However, the centrality and significance of Eretz (Land) Israel in Jewish history and memory is contested in the Arab Middle East due to the turbulent history of Arab-Israeli conflict, particularly, the clash of nationalism between Zionism and Palestinianism, and exacerbated in the post 9-11 era by charges of terror and countercharges of state terror by the belligerents. Operation Protective Edge (reflected above) is the latest stark installment of this reality show of War not Words. Nineteenth Century political Zionist thinkers (Hess, Pinsker, Herzl, etc.) worked to abolish the Jewish problem, i.e., the inability of Jews in Diaspora to live safely as equals among equals. Their assumption was that a majority of world Jews, given the chance, would opt to live in an independent Jewish-controlled territory, established by public acclaim and recognized by international law. The goal “a secure refuge” for the majority not a protectorate for a minority of Jews who prefer to lose their identity by living the ways of Gentiles (ergo no *Jewish* problem). But the Zionist ideologues were in error. Despite the worst period of Diaspora history – the Shoah – and its aftermath, the existence of the State of Israel, and despite the full emancipation of Jews in the West, many of the Chosen People, like their forbears, voluntarily choose not to settle in the Promise Land.

Shai P. Ginsburg’s volume does not address Zionism perennial internal dilemma per se. Rather it is an invitation to assess the persuasive role of the modern Hebrew rhetoric on the formation of contemporary Jewish nationalism. Following a lengthy analysis on theories about nationalism, Ginsburg

(Duke University) delves into a wide range of Hebrew writings that reflect on the Zionist idea in literature, history, and culture. Chapters discuss Ahad Ha'am (politics), Moshe Smilansky (pedagogy), Joseph Hayyim Brenner (literary criticism), David Ben Gurion and Meir Yaari (history), Moshe Shamir (history myth and mourning), Amos Oz (nationalism in crisis), Yaakov Shabtai (wrestling with the Zionist dream), and Dan Miron (moral landscape). Ginsburg concludes that Zion rebuild did not evolve from an agreed pre-State agenda but rather individual responses to identity and security (land and people). A balanced portrayal of the diverse rhetoric and style that contribute to the making of Israel's nationhood.

Zionide

Donald E. Wagner and Walter T. Davis, eds., *Zionism and the Quest for Justice in the Holy Land*. Eugene, OR: Pickwick (Wipf and Stock) Publications, 2014. xxiv + 250p, no index. ISBN 13: 978-1-62564-406-0n (paper)

Eleven contributors offer opinionated approaches riffled in theology and moral imperative as opposed to standard academic neutrality to understand the plight of the Palestinian people living in Israel and Palestine (preferred term in book). The objective is to challenge the Zionist component in the State of Israel viewed as pariah and detriment to "a just peace in Israel and Palestine." Informed by Palestinian human rights position manifestos from Israel/Palestine Mission Network of the Presbyterian Church USA (PCUSA) and Friends of Sabeel: North America, editors D.E. Wagner and W.T. Davis believe that the time is long overdue to take the cover off of Political Zionism propoganda covering the cultural, religious, political, and civil injustice done by the Israeli state against the Palestinian Arab, resident of Israel or living in controlled Palestinian territory on the West Bank and Gaza. Between an introductory call for a new discussion on justice and peace in Israel and Palestine by the editors (Presbyterian ministers Wagner and Davis) and concluding Christian theological remarks on the current state of affairs by Naim S. Ateek, Palestinian Anglican priest, founder and director of the Sabeel Ecumenical Theology Center in Jerusalem with offices worldwide, the chapters assess political Zionism from Herzl to the present, Christian perspectives on Zionism (Orthodox, Catholic, Mainline Protestant) and Christian Zionism (Evangelical), and a call for Jewish liberation theology. Finally, two appendices which attest to the rightness of this volume are affixed: *Kairos Palestine: A Word of Faith, Hope, and Love from the Heart of Palestinian Suffering* and "After Zionism: Claiming the Heart of the Church (M. Braverman).

My position on the Israeli-Palestinian crisis in the Holy Land is spelled out in my comments on Operation Protective Shield (above). I do not oppose interface dialogue between belligerents to move from suicidal edge to protective center. I argue for it. Further, I support the good intention of Rev. Prof Emeritus Professor Walter Brueggemann (Columbia Theological Seminary) to pursue equity and justice in a land divided. Unfortunately, the tone of this tome, misinformed facts, and one-sided reporting make it nearly impossible to engage Brueggemann's call for "justice as a precondition for peace in the Holy Land." I submit five inflammatory issues.

- Zionism is the nexus of the State of Israel's policies against Palestinian minorities (rights, territory expansion). Jewish peace advocacy groups, the US Presbyterian Church, and UN resolutions are examples of non-bias position. Disparities towards Palestinian rights and privileges spoken, written, and executed by the government of the State of Israel. Succinctly put, Jewish nationalism disqualifies due process of law for non-Jews, and, in particular, Palestinian Arabs. Thus Zionism is inherently flawed.

This broadside attack questioning the legitimacy of Jewish national legitimacy, the democratic apparatus of the State of Israel, the insinuation of "occupied" Jerusalem (apartheid state,

expansionist, usurper of land), and on. Cheap shots that do not convey congeniality and let us reason together.

- Zionist myth of biblical proportion in the making of biblical Israel and the founding of the State of Israel. Proto-Arab tribes were the original inhabitants of the land thousands of years ago and the Palestinian people (term never existed until post-Six day War) are the continuity of that ancestry and heritage. Palestinians are victims of Israeli conquest and colonization. Palestinian “terrorism” is a Jewish conundrum to brand justifiable acts of oppressed people. Palestinian Muslim Professor Mustafa Abu Sway pontificates Koran not Torah is the divine guidelines for proper distribution of the Holy Land.

Absolutely no reference to the territory and boundaries of the Promise Land explicit and implicit in the Tanakh. No condemnation of Palestinian preaching and teaching of vile antisemitism, nor acts of murdering Palestinians who allegedly collaborate with Israel, nor vile acts of suicidal bombing and non-provoked launching rockets over civilian populations in Israel proper, nor taking any responsibility of the carnage in Gaza in the recent Operation Protective Edge. And Zionism is the manipulative reason. No self-Palestinian criticism whatsoever.

- Running through the chapters is a string of incredulous charges and innuendos, misrepresentation, and impressions presented as facts. Zionist ideologues and leaders are called “racists.” Orthodox Christian scholar, Carole Monica, Burnett, writes that Early Church Fathers (Ignatius of Antioch, Melito of Sardis, John Chrysostom, Jerome, and on) taught truth (negativity) about Jewish claims of land, peoplehood, and mission. Jewish opposition is typical Jewish denial and lies disguised under the rubric of Christian anti-Judaism and antisemitism. George M. Burge, Professor of New Testament at Wheaton College and graduate school, opines that Evangelical support for the Zionist entity is seen as Zionist manipulated and has no basis in Christian Scriptures. Donald E. Wagner asserts that mainline and liberal Protestant thinkers (Paul Tillich, Reinhold Niebuhr, Krister Stendhal, etc.) supported the establishment of the State of Israel due to the guilt of Christian conscience that permitted the murder of European Jewry in the heartland of Christendom during the Shoah. He feels that events since the Six-Day War would alter this unequivocal support of the Jewish state.

Disturbing revisionism permeates Christian related anti-Jewish teachings and atrocities in the lands of Christendom. Supersessionism and replacement theology grinded the faith and fate of the Jew from early Church history to the Shoah in Christian Europe. Not one condemnation of the charge that Israeli policy is responsible for street thugs in European streets screaming for the expulsion and death to all Jews. Silence interpreted: Zionist Israel usurpers and occupiers of Palestinian people and land are the reason. I am distraught at the book’s non-Christian-like dismissal of fellow brothers and sisters in Christ whose Theology of Tabernacles warrant love and support for Zion reborn. Thousands of Christians come to Israel each year to fulfill Zechariah 14:16, where the prophesy states that the nations of the world will celebrate the holiday of Sukkot. Targeted Christian Zionist leader and organizer of the very successful Christians United for Israel sees no difference between these modern Christian anti-Zionists and traditional Christian anti-Semites. Read more at <http://www.breakingisraelnews.com/6801/pastor-john-hagee-calls-christian-anti-zionists-anti-semitism-within-theologicalumbrella/#D2HPIskLBuQydr8R.99>.

- Chapter by Rabbi Brant Rosen projects “A Jewish Theology of Liberation” fed by Jewish values stemming from his read of Prophetic and Rabbinic Judaism. The activist Jewish voice for peace calls for an end of Israel’s occupation of the West Bank, Gaza Strip, and East Jerusalem; plight of Palestinian refugees, including, the right of return must be addressed; end use of Israeli military action, curfews, travel restrictions, collective punishment checkpoints; raids and other violations of human rights. Though Rosen opposes Palestinian indiscriminate bombings against Israelis, he questions little

of the teachings of Palestinian Liberation theology and its anti-Zionist position. Rosen was an invited Jewish voice at the PCUSA convention (2014) that voted affirmatively to advance boycott, divestment and sanction campaigns against targets it views as involved in Israel's occupation of the West Bank. An ultimate goal: Palestinian sovereignty and its efforts to promote democracy and human right must be supported and protected by international law. Political Zionism is anathema to the peace process.

Arguably, peace activism promotes the moral high ground; for example, it instructs that racism and bigotry cannot be tolerated neither against Arabs nor against Jews. So why the perception of anti-Israel activity in its teaching which divided the Reconstructionist Congregation in Evanston, IL, that Rabbi Rosen was spiritual leader and from which he voluntarily resigned for the sake of community peace this past High Holiday season 5775? I too am a seeker of darkhei shalom ("paths of peace".) At the 2011 AAR- SBL/NAPH Annual Meeting in San Francisco I was called to my face "bigoted" when I asked a worker at a Jewish peace table why are you working on the Shabbat disseminating anti-Israeli propaganda? I sought a peaceful exchange; I received instead verbal curses and veiled threats. I did not deserve the accusations and innuendos on that Sabbath morn. This incident was conveyed on the Bible and Interpretation website (www.bibleinterp.com) on issues related to Minimalist scholar Philip Davies anti-Zionist stand on biblical Israel. Minimalist spokesperson Niels Lemche (University of Copenhagen) offered me a refresher course in Zionism (writings of Nur Masalha, Ilan Pappé, Shlomo Sand) and European diplomacy and concluded, "it must be sad to Israeli Jews to see how Israel has simply lost Europe because it has become clear over here that we have been cheated." Gibberish double-think that disrespects, insults, and misinforms.

- Zionism not Judaism is the problem. The book's driven premise is molded by Rev. Dr. Naim Ateek of the Sabbel Ecumenical Liberation Theology Center in Jerusalem: Zionism is the problem. Why? It has molded a religio-national identity for the State of Israel appealing to mythical racial ancestry, and contra the will of providence. Zionism's has created a "New Jew" whose dark side is the Israeli savagery that "has resulted in almost a century of Palestinian humiliation, dispossession, and death." (*Kairos Palestine*, section 2.5. The doctrine appears as an Appendix to the volume (cited above). See online, [http:// www.kairopalestine.ps/sites/default/Documents/English.pdf](http://www.kairopalestine.ps/sites/default/Documents/English.pdf). This Christian Palestinian document is dominant in framing the volume's intention: inclusive not exclusive theology and narratives provide the moral ground to rid the mistrust and inequality between two peoples embracing three faiths in the Holy Land.

Rev. Ateek's formula for reconciliation is three-tiered: end Israel's occupation of Palestine (read: State of Israel is-not-real, it is a Zionist fabrication); implement international law so that God-given human dignity be restored to the Palestinian people; and justice will follow. Co-contributor, Mark Braverman (secular Jew) adds "it is a human rights struggle – about land, water, freedom of movement, and self-determination." I strongly contest both positions. The sovereign State of Israel was legally partitioned in 1948 and fought wars of independence and survival ever since. There was no legal State of Palestine. Democratic Israel does care for all its citizens, respects their culture, religion, heritage above and beyond any other state in the Middle East. Incredible numbers of Palestinians from the territories and Gaza are treated properly and humanely in Israeli hospitals, including, stated arch enemy, former Prime Minister of Gaza, Ismail Haniyeh's mother-in-law, daughter, and moribund grandchild. Shrinking Christian numbers in Palestinian territories is a Muslim-Christian issue not Jewish-Israeli. Religio-theological disputation between Church and Mosque has resulted in Christian dispersion (emigration) and death. The Zionist entity has done its fair share in war and interim peace in providing and protecting "God-given rights" to Palestinian foe and friend. However, how to explain near total excision of God-given geography labeled "Zion/Jerusalem" in Scriptures? How to explain the conscientious de-Judaizing of the historical Jesus, the Apostles, the Heritage, and the Message? Pro-Palestinian revisionist theology is the brick and mortar of Palestinian and Jewish liberation theology. And Jewish nationalism and religion, which the historical Jesus believed and lived, are the necessary sacrificial offering.

The book begins and ends with a call for a new era of coexistence between Israeli and Palestinian. I have no problem with this goal and support it wholeheartedly. Keep the politicians, governments military militias and defense forces, campus rowdies, sloganeering (BDS, BS), and on, out of it. Acceptance, not hatred of the stranger, is the lubricant that will reduce the friction and heat of confrontation. No holds bar; present your criticism fully and wholeheartedly. However, respect your antagonist. Start by recognizing the legitimacy of Zion and Jew. Restore "Jew" to the "land of Jesus and the Prophets." Second, Christian (and Muslim) believers don't delete the word of the Lord concerning Judah and Jerusalem: Zion is the center and place of Torah instruction to usher in world peace (Isa 2:1-4; Micah 4:1-4) per the Deuteronomic charge, "*Justice, Justice you should follow, that you may live, and inherit the land which the Lord your God gives you*" (Deut 16:20). The rest is commentary. Racialists (not racists) begin your input!

III. Passing the Baton

Necessary passage albeit too fast in coming, that is, the biannual selection of NAPH President. The selected individual is recognized for his/her contribution to scholarship, teaching, active participation and commitment to the goals and ideals of NAPH. In appreciation and gratitude we thank Professor Nancy E. Berg (Washington University in St. Louis) for her leadership and counsel. We anticipate continual excellence in leadership from Professor Cynthia Miller-Naudé (University of the Free State, SA). Your seat at leadership awaits you! *B'Hatslacha*.

Zev Garber, zevgarber@juno.com

Appendix

Message to Facebook activists on Hamas interior ministry website

Following are excerpts from the guidelines:

"Anyone killed or martyred is to be called a civilian from Gaza or Palestine, before we talk about his status in jihad or his military rank. Don't forget to always add 'innocent civilian' or 'innocent citizen' in your description of those killed in Israeli attacks on Gaza.

"Begin [your reports of] news of resistance actions with the phrase 'In response to the cruel Israeli attack,' and conclude with the phrase 'This many people have been martyred since Israel launched its aggression against Gaza.' Be sure to always perpetuate the principle of 'the role of the occupation is attack, and we in Palestine are fulfilling [the role of] the reaction.'

"Beware of spreading rumors from Israeli spokesmen, particularly those that harm the home front. Be wary regarding accepting the occupation's version [of events]. You must always cast doubts on this [version], disprove it, and treat it as false.

"Avoid publishing pictures of rockets fired into Israel from [Gaza] city centers. This [would] provide a pretext for attacking residential areas in the Gaza Strip. Do not publish or share photos or video clips showing rocket launching sites or the movement of resistance [forces] in Gaza.

"To the administrators of news pages on Facebook: Do not publish close-ups of masked men with heavy weapons, so that your page will not be shut down [by Facebook] on the claim that you are inciting violence. In your coverage, be sure that you say: 'The locally manufactured shells fired by the resistance are a natural response to the Israeli occupation that deliberately fires rockets against civilians in the West Bank and Gaza!'"

Additionally, the interior ministry prepared a series of suggestions specifically for Palestinian activists who speak to Westerners via social media. The ministry emphasizes that conversations with them should be conducted differently from conversations with other Arabs. It stated:

- "When speaking to the West, you must use political, rational, and persuasive discourse, and avoid emotional discourse aimed at begging for sympathy. There are elements with a conscience in the world; you must maintain contact with them and activate them for the benefit of Palestine. Their role is to shame the occupation and expose its violations.
- "Avoid entering into a political argument with a Westerner aimed at convincing him that the Holocaust is a lie and deceit; instead, equate it with Israel's crimes against Palestinian civilians.
- "The narrative of life vs. the narrative of blood: [When speaking] to an Arab friend, start with the number of martyrs. [But when speaking] to a Western friend, start with the number of wounded and dead. Be sure to humanize the Palestinian suffering. Try to paint a picture of the suffering of the civilians in Gaza and the West Bank during the occupation's operations and its bombings of cities and villages.

- "Do not publish photos of military commanders. Do not mention their names in public, and do not praise their achievements in conversations with foreign friend.

Meetings and Conferences

NAPH Annual Meeting in Conjunction with AAR/SBL

Minutes of the 2014 Annual Meeting of NAPH Officers

San Diego

November 23, 2014

Officers present: Tim Finley, Serge Frolov, Zev Garber, Cynthia Miller-Naudé, Gilead Morahg, Pamela Scalise, Marvin Sweeney, Ziony Zevit.

1. **Gilead Morahg**, NAPH Executive Vice President, welcomed all present and presented the following report: Once again, our Association is continuing to do very well. This despite the fact that we have experienced a rather steep drop in the number of members. At the end of the 2014 membership cycle we had 394 members as opposed to 444 members last year. This is a drop of 46 members, which breaks down as follows: 279 regular members (down 30), 64 retired members (down 10), 55 student members (down 6). The reason for this decline is not clear and if anyone has an idea as to why this is happening, I'd be very interested to hear. Whatever the reason, it is clear that another membership drive is called for. Jared and I have started working on this and, in the past month, we have already added 16 new members. We have a few other initiatives planned and the hope is that we can bring the membership numbers at least up to where they were in the previous peak years. Still, as I have indicated, we continue to be in good financial shape. Income from membership dues, the NAPH conference as well as *Hebrew Studies* subscriptions and royalties from online services keeps us operating well in the black.

Another disturbing development that we are confronting is the steep decline in enrollments in Modern Hebrew courses in American institutions of higher learning. Every four years the MLA conducts a survey of enrollments in languages other than English. The 2006 survey showed Modern Hebrew enrollments at 9,612, an 11.5% increase over the 2002 number, which was 8,619. However, in the 2009 survey the number of Modern Hebrew enrollments dropped to 8,245, which is a 14.2% decrease. The next survey was conducted in 2013. The results were supposed to be published in October, but they're still not out. However, a source who is involved in the survey told me that we should be prepared for more bad news. This is confirmed by anecdotal reports from the field indicating that Modern Hebrew enrollments are declining in programs all across the country.

Once again, we can speculate endlessly about why this is happening—and we do. But I thought that it might be useful to get some actual data that would help us combat the trend. The idea is to conduct a nation-wide survey of the motivations that bring students to study Modern Hebrew. This could lead to improvements in curriculum design that would make this area of study more attractive to the current generation of students. I put together a committee that developed the survey questionnaire. With this in hand, I got an estimate from the University of Wisconsin Survey Center for how much conducting and analyzing such a survey would cost (\$3, 825). And, with this in hand, I requested a grant from the newly established Council for Hebrew Language and Culture to cover the cost of the survey. I have been

getting positive signals from them, but I'm still waiting for an actual answer. They tell me we should have it before the end of the year. I hope very much that I will be able to present you with the results of the survey when we next meet.

A project that we *were* able to complete this year was the complete upgrade and re-design of the NAPH website. I hope you have all visited the site by now and liked what you saw. The old website was put together by a graduate student in Madison close to 20 years ago. It was pretty basic at the time and completely out of date by now. The website upgrade was a complex and very time-consuming undertaking. It would have not happened without the hard work of two highly dedicated people. **Dr. Vered Shemtov**, who directs the Hebrew program at Stanford, and **Jared Henson**, our superb Associate Director. Vered worked closely with the developers and went through many iterations until, together, they arrived at a design that is both highly accessible and very elegant. Jared was in charge of developing all the content pages as well as overseeing the implementation of the new payment system that was integrated into the site. As in everything else he does for NAPH, Jared was wondrously effective. And since he is here today, I would like him to stand up and be recognized.

Another person who is consistently effective is **Serge Frolov**, the editor of *Hebrew Studies*. Serge will give a full report on this year's volume and I don't want to take away any of his thunder. So I will just mention that the new volume of *Hebrew Studies* is in the process of being printed and should be mailed to all members after Thanksgiving. We should all be grateful to Serge for the excellent work he and his board have done. We should also be grateful to **Rick Painter** for his continuing devotion and superb execution as the managing editor of the journal

We also published a new issue of our online journal *Hebrew Higher Education*. The editor, **Adina Ofek**, should be recognized for her excellent work in putting this volume together. This year, she was assisted by **Orna Goldman**, who did the proofreading for the Hebrew articles as well as the journal layout. The new issue of *Iggeret* is ready, due to **Zev's** usual diligent work. As we decided, it will be published online and sent to members by email after this meeting, so the information will be up to date. Thanks to Zev also for arranging the program for the NAPH sessions at SBL. We will have his report on both. But thank you, Zev, in advance.

The 2014 summer conference at Ben-Gurion University in Israel was another great success. Our National Conference Coordinator, **Zafi Lidovsky Cohen** did an excellent job in putting together the program, together with the professional subcommittees chaired by **Shmuel Bolozky**, **Nancy Berg**, and **Nitza Krohn**.

There will be a full report on the conference in the *Iggeret*, but I don't want to deny myself the pleasure of acknowledging the outstanding work of **Yigal Schwartz**, the conference chair, and the remarkable team he assembled: **Ravit Levin**, **Haviva Ishay**, **Haim Weiss**, and **Dekel Shay Schory**. They performed their roles as hosts and local organizers superbly. This was no mean challenge since this was, once again, our largest conference ever, with 234 presenters and over 300 participants. It is now abundantly clear that the NAPH summer conferences have become the most significant annual event in the intellectual and professional life of our academic community. The schedule of future summer conferences is as follows:

2015: University of Memphis, June 22-24.

2016: Brown University

2017: New York University

This year we elect a new NAPH Advisory Council. The Nominating Committee will present its slate of nominees after the rest of the reports and we will have the election at that time.

2. **Serge Frolov** gave the following report: This year's volume of *Hebrew Studies* is the thickest ever. With 17 articles, five review essays, and 14 book reviews, it is the first one to exceed 500 pages. This is also the first volume in several years to achieve a healthy balance of linguistic and literary studies and a relatively even coverage of the main historical areas – biblical, rabbinic/medieval, and modern. The journal's portfolio remains healthy, with more than enough accepted articles to fill the 2015 volume. All this was achieved through concerted, indefatigable work of the editorial team; special thanks go to the Managing Editor, **Dr. Rick Painter**.

There are no plans for further enlargement of the journal, in part because that would result in substantial increase of shipping costs. Instead, we intend to concentrate on, first, raising the quality of the published materials, and second, making sure that the accepted articles are published no later than the next calendar year after their submission. In both respects, the key is rigorous selection of articles and essays for publication and their careful editing. Although the milestone of 50% rejection rate has yet to be reached, this indicator continues to rise – and, with any luck, so does the journal's prestige.

Although the 2014 volume does not include NAPH colloquia or sessions, our policy in this respect has not changed, and we continue to welcome proposals and submissions of this kind. In particular, in the 2015 volume we will publish a session put together by Zev Garber. With regard to reviews, the emphasis on review essays initiated by **Pamela Barmash** two years ago remains in place; this time, we have a record number of such essays, all of them addressing important and often contentious issues in scholarly research on Hebrew linguistics and the Hebrew Bible.

Finally, the 2014 volume introduces a new, streamlined version of the journal's section that previously was titled "Periodicals and Collected Essays." In recognition of the fact that the number of collective volumes published every year has far outstripped the journal's capacity to identify and scan them, we have decided to include only journals but to substantially increase the number of covered publications. Hopefully, the overhauled section, now simply titled "Periodicals," will better serve the journal's readership.

3. **Zev Garber** spoke on composing Iggeret 86 this summer against the backdrop of Israel's Operation Protective Edge (Tammuz-Av 5774). He and invited contributors reflected on issues related to the latest Israeli-Palestinian war, including, reports from Israeli scholars who reflected from ground zero. Zev also reported on the NAPH sessions at the San Diego meeting. He commented on the rationale of Jesus talk under the aegis of NAPH and invited the attendees to come and learn. A number of the members did and reported, "an exciting and meaningful learning experience."

4. **Pamela Scalise** reported that the methodology sessions on teaching the Biblical Hebrew, which were introduced by NAPH, have been getting good attendance. She invited participants to attend the 2014 NAPH methodology session: “A ‘Working Knowledge’: Teaching Hebrew to Congregational Leaders.”

5. The NAPH Nominating Committee submitted its slate of nominees for the new NAPH Advisory Council. Gilead Morahg moved that the slate be accepted. Zev Garber seconded. The motion passed. The slate of the 2014-2016 NAPH Advisory Council is appended below.

NAPH Advisory Council 2014-2016

Pre-Modern Division

Gary Arbino, Golden Gate Baptist Theological Seminary
 Bill Arnold, Asbury Seminary
 John Cook, Asbury Theological Seminary
 Helene Dallaire, Denver Theological Seminary
 Tim Finlay, Azusa Pacific Seminary
 Michael Fox, University of Wisconsin-Madison
 Frederick Greenspahn, Florida Atlantic University
 Vivian Johnson, Union Theological Seminary
 Kyong-Jin Lee, Fuller Seminary
 Cynthia Miller-Naudé, University of the Free State of Bloemfontein
 Pamela Scalise, Fuller Theological Seminary
 Bruce Zuckerman, University of Southern California

Modern Division

Emanuel Allon, Beit Berl College
 Shmuel Bolozky, University of Massachusetts
 Nancy Ezer, UCLA
 Lev Hakak, UCLA
 Sari Havis, University of Denver
 Nitza Krohn, Jewish Theological Seminary
 Chana Kronfeld, University of California, Berkeley
 Alan Mintz, Jewish Theological Seminary
 Shachar Pinsker, University of Michigan
 Yigal Schwartz, Ben-Gurion University
 Vered Shemtov, Stanford University
 Eric Zakim, University of Maryland

Submitted by the NAPH nominating Committee:
 Nancy Berg, Cynthia Miller-Naudé, Gilead Morahg, Moshe Pelli, Ziony Zevit

Minutes prepared by

Gilead Morahg
 NAPH Executive Vice President

NAPH 2014 Annual Meeting

The NAPH 2014 Annual Meeting was held in conjunction with the annual meeting of AAR/SBL in San Diego, CA. Sessions of the 2014 NAPH meeting are below ...

P23-101

National Association of Professors of Hebrew

7:00 AM to 9:15 AM

11/23/2014

Indigo Ballroom C (Level 2 (Indigo))

Annual Breakfast and Business Meeting

Gilead Morahg, University of Wisconsin-Madison, Presiding (120 min)

P23-132

National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/23/2014

501 A (Level 5 (Cobalt))

Book Discussion, D. Rudolph and J. Willitts, eds., Introduction to Messianic Judaism (Zondervan 2013)

This session is presented in Memory of Mishael M. Caspi z"l

Zev Garber, Los Angeles Valley College, Presiding (5 min)

David Rudolph, Messianic Jewish Theological Institute and Joel Willitts, North Park University
[*The Renewed Perspective: Post-Supersessionism: A Hermeneutical Course Correction 1700 Years in the Making*](#) (20 min)

Mark S. Kinzer, Messianic Jewish Theological Institute
[*21st Century Messianic Judaism: Evangelical and Post-Evangelical Trajectories*](#) (25 min)

Isaac W. Oliver, Bradley University
[*Messianic Jews and the Early Jewish Followers of Jesus*](#) (25 min)

Yaakov Ariel, University of North Carolina at Chapel Hill
[*An Intellectual and Theological Coming of Age: Messianic Judaism at the Turn of the 21st Century*](#)

(25 min)

Zev Garber, Los Angeles Valley College

[Response to D. Rudolph and J. Willitts, eds., Introduction to Messianic Judaism \(Zondervan 2013\)](#) (20 min)

Discussion (20 min)

P23-133

National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/23/2014

Room 28 B (Upper level)

Subtle Citation, Allusion, and Translation in the Hebrew Bible: Evidence, Evaluation, and Implications -- Session 1

Ziony Zevit, American Jewish University, Presiding

Ziony Zevit, American Jewish University

[Echoes of Texts Past](#) (15 min)

Jeffery M. Leonard, Samford University

[Identifying Inner-Biblical Allusions: Problems and Promise in the Historical Psalms](#) (25 min)

Marc Zvi Brettler, Brandeis University

[The "Historical Psalms" and their Sources](#) (25 min)

Jonathan G. Kline, Harvard University

[Problematizing Psalms and Proverbs: Extended Allusions in the Book of Job](#) (25 min)

Michael B. Shepherd, Louisiana College

[Inner-Biblical Exegesis and Intertexts](#) (25 min)

Discussion (35 min)

P23-231

National Association of Professors of Hebrew

1:00 PM to 3:30 PM

11/23/2014

Room 28 B (Upper level)

Linguistic Approaches to TAM (tense-aspect-modality) in Biblical Hebrew

Jacobus Naude, University of the Free State - Universiteit van die Vrystaat, Presiding (10 min)

Ohad Cohen, Hebrew University of Jerusalem
[*The Complex Nature of the Hebrew Verbal Tense System*](#) (25 min)

Discussion (5 min)

John A. Cook, Asbury Theological Seminary
[*The Biblical Hebrew Verbal System in Action: 1 Samuel 1–2*](#) (25 min)

Discussion (5 min)

Elizabeth Robar, Tyndale House (Cambridge)
[*From bitter sorrow to exultant joy: 1 Samuel 1-2 from a cognitive linguistic perspective*](#) (25 min)

Discussion (5 min)

Tania Notarius, Hebrew University of Jerusalem
[*The Text, Discourse, and Verb in the Song of Hannah \(1 Sam 2:1-10\)*](#) (25 min)

Discussion (5 min)

Discussion (20 min)

P23-331

National Association of Professors of Hebrew

4:00 PM to 6:30 PM

11/23/2014

Room 28 B (Upper level)

Subtle Citation, Allusion, and Translation in the Hebrew Bible: Evidence, Evaluation, and Implications -- Session 2

Joel Baden, Yale University, Presiding

Joel S. Baden, Yale University
[*Authority and Authorization in Literary Reference*](#) (25 min)

Risa Levitt Kohn, San Diego State University
[*"As Though You Yourself Came Out of Egypt":*](#) (25 min)

Nicholas R. Werse, Baylor University
[*When Redactional Alterations Disrupt Intertextual Citations*](#) (25 min)

Jonathan Miles Robker, Westfälische Wilhelms-Universität Münster
[*The Many Facets of Balaam*](#) (25 min)

Marvin A. Sweeney, Claremont School of Theology
[*Isaiah 60–62 in Intertextual Perspective*](#) (25 min)

Discussion (25 min)

P24-137

National Association of Professors of Hebrew

9:00 AM to 11:30 AM
11/24/2014

Room 17 A (Mezzanine level)

A "Working Knowledge": Teaching Hebrew to Congregational Leaders

Pamela Scalise, Fuller Theological Seminary (Northwest), Presiding (10 min)

Jared A. Henson, University of the Free State - Universiteit van die Vrystaat
[*The Goals, Content and Means of Achieving a Working Knowledge of Biblical Hebrew*](#) (30 min)

Discussion (10 min)

Tracy J. McKenzie, Southeastern Baptist Theological Seminary
[*Auspices for the Achievement of a Working Knowledge of Biblical Hebrew*](#) (30 min)

Discussion (10 min)

Workshop: Defining Proficiency in Biblical Hebrew

S25-104

Applied Linguistics for Biblical Languages

9:00 AM to 11:30 AM
11/25/2014

Room 33 A (Upper level)

Issues Surrounding Spoken Hebrew in Pedagogy

Randall Buth, Biblical Language Center, Israel, Presiding

Brian Schultz, Fresno Pacific University

Reflections of Seven Years of Teaching Biblical Hebrew in Biblical Hebrew (30 min)

Aaron Hornkohl, University of Cambridge

Modern Hebrew and Biblical Hebrew: Reflections on Their Integration (30 min)

Sarah Lynn Baker, University of Texas at Austin and Benjamin Kantor, University of Texas at Austin

Dabber Immanu Yehudit: Biblical Dialogues in the Pedagogical Toolbox (30 min)

Cynthia L. Miller-Naude, University of the Free State, Luna Bergh, University of the Free State and
Jacobus A. Naude, University of the Free State

An Eye-Tracking Analysis of Students' Ability to Read Biblical Hebrew (30 min)

Travis West, Western Theological Seminary and Tom Boogaart, Western Theological Seminary

Language Learning as Spiritual Formation: Teaching Hebrew in a Seminary Context (30 min)

2015 NAPH Annual Meeting

The 2015 Annual Meeting of NAPH will be held in Atlanta, GA, during the annual meeting of AAR-SBL, November 21-24, 2015. Members in good standing are invited to submit titles and abstracts of papers to be read at the meeting. Papers must be in the area of, or have a bearing on, Biblica, Hebraica, or Hebrew teaching methodology. The length of the paper should be 20-25 minutes. If you propose to read a paper, send the title and a summary of 100-150 words after January 1 but no later than March 1, 2015, to: Professor Zev Garber, Program in Jewish Studies, Los Angeles Valley College, 5800 Fulton, Ave., Valley Glen, CA 91401-4096. Phone, (818) 947-2384; Fax, (818) 947-2620; e-mail: zevgarber@juno.com.

Hebrew Language, Literature and Culture Conference 2015 International Conference on Hebrew Language, Literature and Culture

The 2014 NAPH International Conference on Hebrew Language, Literature and Culture will be hosted by the University of Memphis, Memphis, Tennessee, on June 22-24 and will be chaired by Shaul Bar. A Call for Papers has been sent to all NAPH members and is posted on the NAPH website. <http://naphhebrew.org>.

The University of Memphis

Host information:

Name: Shaul Bar Phone: 901-678-2919

Email: sbar@memphis.edu

Mailing Address:

Bornblum Judaic Studies

301 Mitchell Hall
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**Report on the 2014 International Conference on Hebrew Language,
Literature, and Culture
Ben-Gurion University of the Negev, Beersheva, Israel, June 24-26, 2014**

NAPH's International Conference on Language, Literature, and Culture held its 32st meeting at Ben-Gurion University of the Negev on June 24-26, 2014. The conference was chaired by Yigal Schwartz and co-chaired by Haviva Ishay, Haim Weiss, Dekel Shay Schory, and Ravit Levin. The conference was sponsored by the Heksherim Research Institute for Jewish and Israeli Literature and Culture, the Department of Hebrew Literature at Ben-Gurion University of the Negev, Ben-Gurion University of the Negev, Kinneret Zmora-Bitan Dvir Publishing House, and Dov Tadmor with additional support from NAPH institutional membership. With over 300 participants and 234 presenters – it was NAPH's biggest conference, and by all accounts well-organized and academically challenging, reflecting accurately the state of the field and allowing for ample collegiate interactions.

All of the presentations were grouped into thematic sessions, many of them pre-organized by colleagues and others by the conference committee. We are profoundly grateful for all presenters and mostly to members who have organized thematic sessions, some of them continuous ones, focusing on themes such as “Man has a body...He is not His Body – Between Body and Language,” organized by Amir Klugman (BIU); “Representations of Animals and the Environment in Modern Hebrew Literature,” organized by Giulia Miller (Cambridge) & Anna Lissa (Martin Luther University of Halle-Wittenberg); “The Hebrew Bible and the Biblical Dead Sea Scrolls: The Case of MT Isa 1-12 vs. 1QIsa^{a,b}, 4QIsa^{a,b,c,e,f,j,l}, 4QpapIsa^p, and MurIsa,” organized by Chaim Cohen (BGU), and “Disagreement, Conflict, and Tensions in Social and Communication Contexts,” a special panel in Memory of Prof. Shoshana Blum-Kulka, organized by Michal Hamo (Netanya Academic College) & Hadar Netz (BGU). Single session pre-organized panels were on themes such as “Levinas and Hebrew Literature,” organized by Adia Mendelson-Maoz (Open University); “Documentary Texts between History and Literature in Jewish and Israeli Contexts,” organized by Ilana Rosen (BGU); “Women's Poetry in Hebrew: Body, Language, and Intertext,” organized by Shira Stav (BGU); “History, Theology, Language: New Readings in Hebrew Poetry,” organized by Hanna Soker-Schwager (BGU); “Children Literature,” organized by Yaakova Sacerdoti (Levinsky College of Education); “Theological Questions in Modern Hebrew Literature,” organized by Neta Stahl (Johns Hopkins University); “New Reflections on Alterman's Poetry,” organized by Ruth Kartun-Blum (HU & BGU); “Between Fantasy and Reality,” organized by Inbal Raz-Brakin (Gama Institute); “New Trends in the Study of Uri Zvi Greenberg's Works,” organized by Chanita Goodblatt (BGU); “The Poetic World of Yoel Hofman,” organized by Yigal Schwartz (BGU), and “Celebrating the Publication of All Poems by Yocheved Bat-Miriam,” organized by Giddon Ticotsky (HU)-- all in the modern literature area.

Pre-organized sessions in the Bible and Postbiblical areas included: “Reading the Story of Rabbi Yohanan and the Scorpion,” organized by David Rotman (TAU); “Folklore and Midrash: in Memory of Dov Noy,” organized by Haim Weiss (BGU); “New Explorations in the Kabbalah,” organized by Ruth Kara-Ivanov Kaniel (BGU); “The Jordan in Biblical Thought,” organized by Lea Mazor (HU). Pre-organized session in Linguistics and Pedagogy included: “What Can We Learn from Current SLA Research?” organized by Adina Ofek (Binghamton); “Popular Songs in Israel and Application to

Teaching Hebrew,” organized by Yael Reshef (HU); and “The Legal Language: The Features and Functions That Make It Incoherent to the General Public,” organized by Sol Azuelos-Atias (Haifa U).

The first day of the conference ended with a celebration of the publication of the *Heksherim Lexicon of Israeli Authors* and was dedicated to the memory of Sara Tadmor. The evening was chaired by Haim Beer of Ben Gurion University. Greetings were delivered by Rivka Carmi, president of BGU; Dov Tadmor; Yoram Roz, CEO of *Kinneret Zmora-Bitan Dvir* Publishing House; and Zafrira Lidovsky Cohen, NAPH Conference Coordinator. It was followed by opening remarks by Avner Holzman of Tel Aviv University, and a number of prominent Israeli authors’ readings of their works. The celebration ended with words of gratitude by Yigal Schwartz, the conference host and chair. It was followed by the annual NAPH banquet and a performance by the Israeli singer and composer Rina Kenan and hosted by Eran Tzelgov (BGU).

The last session of the second day of the conference was dedicated to the legendary Israeli poet Yona Wallach (1944-1985) on the occasion of her 70th birthday. It was organized by Zafrira Lidovsky Cohen (YU) and chaired by Shira Stav (BGU). Participants in the salutation, artists and scholars, reflected on Wallach’s influence on their lives and works. Among the panelists: Noam Partom, a poet and performer; Yaarah Shehori, a literary Scholar and writer; Inbal Raz Brakin, Culture Studies, Amlia Ziv, Feminist Studies, and Zafrira Lidovsky Cohen, Literary Scholar. The evening concluded with a screening of the award winning documentary of Yona Wallach’s life and work, “The Seven Tapes of Yona Wallach,” followed by questions and answers by the producer and director of the film, Yair Qedar.

The conference concluded with a plenary session in memory of Gershon Shaked, organized by Yigal Schwartz (BGU) and chaired by Hanna Soker-Schwager (BGU). The theme of the session was “Hebrew Literature in Its Historical Contexts.” Speakers included Dina Stein (Haifa U) remarks on the literature of the Midrash; Tova Rosen (BGU) on the literature of the Middle Ages, Iris Parush (BGU) on the Literature of the Enlightenment Period, and Amindav Dickman (HU) on modern Hebrew literature.

Many thanks to Yigal Schwartz, Haviva Ishay, Haim Weiss, Dekel Shay Schory, and Ravit Levin, as well as many other at BGU, for a wonderfully organized conference and for their most gracious hospitality.

The 2014 conference committee included Emmanuel Allon (Beit Berl College), Rina Ben Shahr (University of Haifa and Ornam College of Education), Nancy Berg (Washington University in St. Louis), Shmuel Bolozky (University of Massachusetts Amherst), Esther Borochofsky Bar Aba (Tel Aviv University), Zafrira Lidovsky Cohen (Stern College, Yeshiva University), Ronit Engel (University of Pennsylvania), Nancy Ezer (University of California, Los Angeles), Karen Grumberg (University of Texas at Austin, Sari Havis (University of Denver), Robert Hobkerman (SUNY Stony Brook), Rina Kreitman (Columbia University), Nitza Krohn (Jewish Theological Seminary), Itay Marienberg-Milikowsky (Ben-Gurion University of the Negev), Gilead Morahg (University of Wisconsin-Madison), Adina Ofek (Binghamton University, SUNY), Esther Raizen (University of Texas at Austin), Yael Reshef (Hebrew University Jerusalem), Chaya Shacham (University of Haifa), Vered Shemtov (Stanford University), Naomi Sokoloff (University of Washington), Tamar Sovran (Tel Aviv University), Ilana Szobel (Brandeis University), Noa Walden (Hebrew University of Jerusalem) and Haim Weiss (Ben-Gurion University of the Negev). Their contribution to the success of the conference is greatly appreciated. The continuous support of NAPH’s institutional members allowed us to support 8 graduate students’ travel to the conference. We look forward to increasing the funding and to drawing more young scholars to future conferences. We urge all supporters of NAPH to encourage graduate students and young PhDs to join the association and consider active participation in its various activities.

The 33rd NAPH annual conference will take place at the University of Memphis, in Memphis Tennessee on June 22-24, 2015.

For information please visit our new website at <http://naphhebrew.org>

Zafrira Lidovsky Cohen, Stern College / Yeshiva University
 Conference Coordinator
 lidovsky@yu.edu

News From Our Members

Recent Publication

Bill T. Arnold, Asbury Theological Seminary: *Introduction to the Old Testament* (New York and Cambridge: Cambridge University Press, 2014); *Windows to the Ancient World of the Hebrew Bible: Essays in Honor of Samuel Greengus* (edited with Nancy L. Erickson and John H. Walton: Winona Lake, Ind.: Eisenbrauns, 2014); “Deuteronomy 12 and the Law of the Central Sanctuary *noch einmal*,” *Vetus Testamentum* 64/2 (2014): 236-248; “The Holiness Redaction of the Flood Narrative (Gen 6:9–9:29)” in *Windows to the Ancient World of the Hebrew Bible: Essays in Honor of Samuel Greengus* (edited by Bill T. Arnold, Nancy L. Erickson, and John H. Walton; Winona Lake, Ind.: Eisenbrauns, 2014), pages 13-40.

Ehud Ben Zvi, University of Alberta: *Remembering Biblical Figures in the Late Persian & Early Hellenistic Periods: Social Memory and Imagination* (edited with Diana V. Edelman; Oxford: Oxford University Press, 2013); “Chronicles and Samuel-Kings: Two Interacting Aspects of one Memory System in the Late Persian/Early Hellenistic Period,” in Uwe Becker and Hannes Bezzel (eds.), *Rereading the Relecture? The Question of (Post)chronistic Influence in the Latest Redactions of the Books of Samuel* (FAT II, 66; Tübingen: Mohr Siebeck, 2014), 41-56; “[The Yehudite Collection of Prophetic Books and Imperial Contexts: Some Observations](#),” in Alan Lenzi and Jonathan Stökl (eds.), *Divination, Politics and Ancient Near Eastern Texts* (ANEM/MACO, 7; Atlanta: SBL, 2014), 145-69; “[Toward a Sense of Balance: Remembering the Catastrophe of Monarchic Judah / \(Ideological\) Israel and Exile through Reading Chronicles in Late Yehud](#),” in Paul S. Evans and Tyler F. Williams (eds.), *Chronicling the Chronicler. The Book of Chronicles and Early Second Temple Historiography* (Winona Lake, Ind.: Eisenbrauns, 2013), 247-65; “[Reading Chronicles and Reshaping the Memory of Manasseh](#),” in *Chronicling the Chronicler*, 121-40; “Prophetic Memories in the Deuteronomistic Historical and the Prophetic Collections of Books,” in Mignon R. Jacobs and Raymond E. Person Jr. (eds.), *Israelite Prophecy and the Deuteronomistic History. Portrait, Reality and the Formation of a History* (SBLAIL 314, Atlanta: SBL, 2013) 75-102; “Purity Matters in the Book of Chronicles: A Kind of Prolegomenon,” in Carl S. Ehrlich, Anders Runesson and Eileen Schuller (eds.), *Purity, Holiness, and Identity in Judaism and Christianity* (WUNT I 305, Tübingen: Mohr-Siebeck, 2013), 37-52; “Reading and Constructing Utopias: Utopia/s and/in the Collection of Authoritative Texts/Textual Readings of Late Persian Period Yehud,” *Studies in Religion/Sciences Religieuses* 42 (2013), 463-76; “Exploring the Memory of Moses 'The Prophet' in Late Persian/Early Hellenistic Yehud/Judah,” in Diana V. Edelman and Ehud Ben Zvi (eds.) *Remembering Biblical Figures*, 335-64; “The Memory of Abraham in Late Persian/Early Hellenistic Yehud/Judah,” in *Remembering Biblical Figures*, 3-37; “Isaiah, a Memorable Prophet: Why was Isaiah so Memorable in the Late Persian/Early Hellenistic Periods? Some Observations” in *Remembering Biblical Figures*, 365-83; “Monogynistic and Monogamous Tendencies, Memories and Imagination in Late Persian/Early Hellenistic Yehud ,” *ZAW* 125 (2013), 263-77; “[Chronicles and its Reshaping of Memories of Monarchic Period Prophets: Some Observations](#),” Mark J. Boda and Lissa M. Wray Beal

(eds.), *Prophets, Prophecy, and Ancient Israelite Historiography* (Winona Lake, Ind.: Eisenbrauns, 2013), 167-88.

Michael Carasik, University of Pennsylvania: *The Bible's Many Voices* (Philadelphia: Jewish Publication Society, 2014); a weekly podcast at <http://mcarasik.wordpress.com/category/podcast/>; *The Commentators' Bible: Deuteronomy* (Philadelphia: Jewish Publication Society, 2015) [forthcoming]

Hélène M. Dallaire, Denver Seminary: *The Syntax of Volitives in Biblical Hebrew and Amarna Canaanite Prose*. LSAWS 9 (Winona Lake: Eisenbrauns, 2014); "Joshua and Israel's Exodus from the Desert Wilderness" in *Reverberations of the Exodus in Scripture*. Edited by R. M. Fox (Eugene, OR: Wipf & Stock, 2014); "Emotional Meltdown: Stuttering in Hebrew" and "Are You Blessed (*baruch*) or Blessed ('*ashrey*)?" in *Devotions on the Hebrew Bible: 52 Reflections to Inspire & Instruct*. Edited by Milton Eng and Lee M. Fields (Grand Rapids: Zondervan, forthcoming).

Yael Feldman, New York University: "'Not as Sheep to Slaughter'?: On Trauma, Selective Memory, and the Making of Historical Consciousness," *Jewish Social Studies* 19:3 (Summer 2013): 139-169; "Isaac and Ishmael? The Sibling Challenge to Israel's Oedipalized Binding," *Religion and Literature* 45:2 (Summer 2013): 109-129.

Zev Garber, Los Angeles Valley College: Ed., *Teaching the Historical Jesus: Issues and Exegesis*. Oxford and New York: Routledge Press (December 2014); "Firstborn: Rabbinic through to Modern Judaism" in *Encyclopedia of the Bible and its Reception*; "Torah Thoughts, Rabbinic Mind, and Academic Freedom," <http://thetorah.com/torah-thoughts-and-academic-freedom/> ; reviews in *CBQ*, *Choice*, *JES*, and *Shofar*.

Shiri Goren, Yale University: "Humor, Violence and Creative Resistance in the Israeli TV Show *Arab Labor*" (in Hebrew), *Studies in Israeli and Modern Jewish Society [Iyunim Bitkumat Israel]* No. 24 (forthcoming, December 2014).

Kyle Greenwood, Colorado Christian University: "Late Tenth- and Ninth-Century Issues: Ahab Underplayed? Jehoshaphat Overplayed?" in *Ancient Israel's History: An Introduction to Issues and Sources*, edited by Bill T. Arnold and Richard S. Hess (Grand Rapids, Mi.: Baker, 2014); "Debating Wisdom: The Role of Voice in Ecclesiastes," *CBQ* 74 (2012) 476-491.

Mayer I. Gruber, Professor Emeritus, Ben-Gurion University of the Negev, Beer Sheva: "Gender: Bronze & Iron Age" in *Oxford Encyclopedia of the Bible and Archaeology* (Oxford: Oxford University Press, 2013) 453-460; "Floating Letters" in *Zer Rimonim: Rimon Kasher Festschrift* (Atlanta: Society of Biblical Literature, 2013) 464-466; "The Unexpected Visitor: The Elihu Speeches in Personal Voice Perspective" in *Interested Readers: Essays on the Hebrew Bible in Honor of David J. A. Clines* (Atlanta: Society of Biblical Literature, 2013) 87-94; "Israel" in *The Cambridge Companion to Ancient Mediterranean Religions*. Edited by Barbette Stanley Spaeth (New York: Cambridge University Press, 2013) 76-94. Review of Isaac Sassoon, *The Status of Women in Jewish Tradition*, in *Review of Rabbinic Judaism* 16 (2013) 237-240..

Yael Halevi-Wise, McGill University: "Agnon's Conversation with Jeremiah in *A Guest for the Night: Aginut in an Age of National Modernization*," *AJS Review* (fall 2014), forthcoming; "Where is the Sephardism of A. B. Yehoshua's *Hesed Sefaradi*?" *Sephardic Horizons* 4.1 (Winter 2014): <http://www.sephardichorizons.org/>; review of Dan Miron's *From Continuity to Contiguity: Toward a New Jewish Literary Thinking*" in *Partial Answers: Journal of Literature and the History of Ideas* 11.1 (2013): 173-77; translation of A. B. Yehoshua's "Five Recommendations to Historians from a History Lover," *Sephardic Horizons* 4.1 (Winter 2014): <http://www.sephardichorizons.org/>

Lily Kahn, University College, London: *A Grammar of the Eastern European Hasidic Hebrew Tale*. Leiden: Brill, 2014.

Joseph Lowin, Formerly, Director, National Center for the Hebrew Language (Retired): "Mount Moriah and the Labyrinth: Back to the Sources in A.B. Yehoshua's *Mr. Mani*," *Milin Havivin, Journal of Yeshivat Chovevei Torah* 7(2014-2015); *Art and Creativity in Contemporary Israeli Literature* (Lanham, MD: Lexington Books, forthcoming).

Yair Mazor, University of Wisconsin, Milwaukee : *Under A Silky Sky : The Poetry of Edith Covensky* (Milwaukee: Maven Mark Book 2014); *The Poet Who Writes Blues : The Poetry of Ronny Someck* (Milwaukee: Maven Mark Books (forthcoming in March 2015).

Paul Overland, Ashland Theological Seminary: *Learning Biblical Hebrew Interactively*. Sheffield Phoenix Press (available Fall 2014).

Adia Mendelson-Maoz, Open University, Israel: "Shimon Adaf and the Peripheral Novel," *Journal of Jewish Identities* 7. 2 (2014): 1-13; "Against Empathy: Levinas and Ethical Criticism in the 21st Century," *Journal of Literary Theory* 8.1 (2014): 1-19(with Tammy Amiel Houser); "The Road to 'Yerusalem' – Asterai and the Hebrew Literature of Beta Israel," *Social Identities* 20. 1 (2014): 42-56; "Diaspora and Homeland—Israel and Africa in the Hebrew-Israeli Literature of Beta Israel," *Research in African Literatures* 44: 4, (2013): 35-50; "Borders, Territory, and Sovereignty in the Works of Contemporary Israeli Women Writers," *Women's Studies* 63.6: (2014) 1-35; and "From the Margins to Prime Time: Israeli Arabs on Israeli Television: The Case of Sayed Kashua's "Arab Labour," *The Israeli Journal of Humor Research: An International Journal* 4 (December 2013): 78-94 (with Liat Steir-Livny).

Gilead Morahg, University of Wisconsin - Madison: "ההמלה והזעם: על הסיפורת של א'ב יהושע" (*Furious Compassion: the Fiction of A. B. Yehoshua*), Dvir and Ben Gurion University Press, Tel Aviv, 2014.

Moshe Pelli, University of Central Florida: *The Journals of the Haskalah in Mid-Nineteenth Century: Hehalutz (1852-1889) and Bikurim (1864-1865)* - Monographs and Annotated Indices to Two Hebrew Periodicals In Galicia was submitted to Magnes Press of the Hebrew University in Jerusalem; app. 490 pp.; bibliography, index, English abstract [Hebrew]; *Bikurim* (1864–1865): "For the Benefit and the Spiritual Enjoyment of Lovers of 'Hochmat Israel' [The scholarly study of Judaism] and Our Holy Tongue," *Kesher, Journal of Media and Communications History*, 46 (Spring, 2014), pp. 76–87, 8e–9e

[Part I] [Hebrew]. Submitted Part II of article to be published in the following issue of *Kesher*; “Anton Schmid, The Publisher of Sacred and Haskalah Books,” *The Library of the Haskalah Movement: The Creation of the Republic of Books in Jewish Society in German-Speaking Countries*. Am Oved Publisher, Tel Aviv, 2014, pp. 130–151 [Hebrew].

Michael B. Shepherd, Louisiana College: *The Text in the Middle* (New York: Peter Lang, forthcoming); “Is It ‘To Him’ or Is It ‘Not,’” *Journal for the Study of the Old Testament* (forthcoming)

Wildo van Peursen, Leiden University: , “Is the bible losing its covers? Bible use and Biblical studies at the threshold of the Digital Order,” *HIPHIL Novum* 1/(2014). <http://hiphil.org/index.php/hiphil/article/view/53>.

Current Research in Progress:

Bill T. Arnold, Asbury Theological Seminary: *The World around the Old Testament* (edited with Brent A. Strawn: Grand Rapids, Mich.: Baker Academic, [under contract; in progress]; *Ancient Israel’s History: An Introduction to Issues and Sources* (edited with Richard S. Hess; Grand Rapids, Mich.: Baker Academic, [2014]; “Graf and Wellhausen and Their Contribution to Biblical Interpretation” (with David B. Schreiner), *History of Biblical Interpretation, Volume 3: The Rise of Modern Biblical Criticism in the Eighteenth and Nineteenth Centuries* (edited by Alan J. Hauser and Duane F. Watson; Grand Rapids, Mich.: Eerdmans, [in press]); “The Genesis Narratives” in *Ancient Israel’s History: An Introduction to Issues and Sources* (edited by Bill T. Arnold and Richard S. Hess; Grand Rapids, Mich.: Baker Academic, [forthcoming]).

Kyle Greenwood, Colorado Christian University: *Scripture and Cosmology* (Downers Grove, Ill.: IVP Academic, forthcoming).

Lily Kahn, University College London, is concurrently involved in three major projects *The First Hebrew Shakespeare Translations: A Bilingual Edition and Commentary*. London: UCL Press; *The Routledge Comprehensive Grammar of Modern Hebrew*. London: Routledge; and *Handbook of Jewish Languages*, ed. Aaron Rubin and Lily Kahn. Leiden: Brill.

Paul Overland, Ashland Theological Seminary, is writing *Proverbs*. Apollos Old Testament Commentary. Downers Grove, Il. / Leicester, UK: InterVarsity Press.

Moshe Pelli, University of Central Florida. Continues to do research and work on the 19th-Century Hebrew Periodicals project, phase VI, the index and monographs of the Hebrew journal *Kochvei Yitzchak*, published from 1845 to 1870.

Recent Promotions or Change in Position

Ilana Szobel, Brandeis University, was promoted to Associate Professor

Curriculum Innovations and Awards

Yair Mazor, University of Wisconsin, Milwaukee, was invited to deliver two lectures on modern Hebrew poetry and Biblical literature in San Paulo university , Brazil (November 10 , 12 , 2014).

Moshe Pelli, University of Central Florida, was honored by the Awards Committee of the Association of Jewish Libraries, the Research Libraries, Archives and Special Collections Division, on April 10, 2014. He was awarded the Judaica Bibliography Award given once a year for his book, *The Journals of the Haskalah 1820 to 1845*. The committee cited: “Your research has opened up the world of Haskalah periodicals to readers. Our committee felt that your [book] makes it possible for researchers to find articles that are written in [...] Hebrew. It was awarded at the Annual Conference June 23, 2014. The award was established to encourage the publication of outstanding Judaica bibliographies. Finally, the new academic Lexicon of Israeli Authors, Scholars and Critics, *Lexicon Heksherim* (Ben-Gurion University Heksherim Center and Israeli Center for Libraries) includes a detailed entry on Pelli.

ETA BETA RHO HONOR SOCIETY

This year there were no new chapters of the Society formed, but there has been good discussion with a group hoping to form a high school-level organization similar to ours, with their own honor society. Those interested may contact Betty Winn, Director of Leadership Initiatives, RAVSAK: The Jewish Community Day School Network (betty@ravsak.org).

We are pleased to receive lists of new inductees from chapters each year. This year I have only received two such lists. Ashland Theological Seminary, with their ‘*kaph*’ chapter, inducted the following 2014 members: Sue Ellen Bliese, Eric David Coblentz, Cathy Lynn Hughes, Christina Marie Kmac, Na Lin, Hasan Meraj, Andre Kevin Mickel, Pamala Jawan Murphy, Jesse Hamilton Ryals. Colorado Christian University, with the ‘*tet-zayin*’ chapter, inducted Amalee Bowen, Patyon Docheff, Taylor Gray, Dean Hawkins, Jessica Schaeffer, Aaron Weber, and Austin Woods.

David W. Baker, EBR National Coordinator, Ashland Theological Seminary (dbaker@ashland.edu)

ETA BETA RHO

National Scholastic Honor Society for Students of Hebrew Language and Culture

Chapters

(* = inactive or non-responsive)

1. *Alpha* *Hunter College
2. *Beta* *New York University
3. *Gamma* *Butler University
4. *Delta/Dalet* University of Maryland, Nili Levy (nlevy@umd.edu)
5. *Epsilon* *Temple University
6. *Zeta* *Rutgers University
7. *Eta* Wheaton College, Illinois, Michael Graves
(michael.w.graves@wheaton.edu)
8. *Theta* *Immanuel School of Religion, Milligan College
9. *Iota* *Lehman College, Zelda Newman,
(ZELDA.NEWMAN@lehman.cuny.edu)
10. *Kappa* *Los Angeles Valley College
11. *Tav* *University of Illinois at Urbana-Champaign, Bruce Rosenstock,
(brsnstck@uiuc.edu)
12. *Mu* *Western Conservative Baptist Seminary
13. *Nu* *University of Wisconsin
14. *Heh* Cincinnati Christian University and Seminary, Sara Fudge
15. *Vav* *Yeshiva University
16. *Zayin* *Florida Christian College
17. *Heth* *Sterns College
18. *Chi* Indiana University, Steven Katz (katzs@indiana.edu)
19. *Tet* *Columbia Bible College and Biblical Seminary
20. *Yod* Bethel Theological Seminary, Paul Ferris (paul-ferris@bethel.edu)
21. *Kaph* Ashland Theological Seminary, David Baker (dbaker@ashland.edu)
22. *Lamed* University of Utah, Keren Rubinstein
23. *Mem* *Brigham Young University
24. *Nun* Bluefield College, Timothy Crawford (TCrawford@bluefield.edu)
25. *Samekh* *Cumberland College
26. *'Ayin* University of Arizona, J. Edward Wright (edwright@email.arizona.edu)
27. *Peh* Brandeis University, Vardit Ringvald
28. *Tsadeh* Washington University, St Louis, Martin Jacobs (mjacobs@wustl.edu)
29. *Qoph* University of Minnesota- Twin Cities, Bernard Levinson
(levinson@tc.umn.edu)
30. *Resh* Asbury Seminary, Bill Arnold (Bill_Arnold@asburyseminary.edu)
31. *Shin* University of Mary Hardin– Baylor, Stephen Von Wyrick
(swyrick@umhb.edu)
32. *Yod-aleph* George Washington University, Yaron Peleg (ypeleg@gwu.edu)
33. *Yod-beth* University of Oklahoma, Ori Kritz (okritz@ou.edu)
34. *Yod-gimel* City College, New York, Michael Waxman (mwaxman@ccny.cuny.edu)
35. *Gimel-dalet-lamed* *Waldorf College
36. *Yod-dalet* University of Kansas, Sari Havis (shavis@ku.edu)

37. *Tet-vav* Middlebury College, Nathan Devir (ndevir@middlebury.edu)
 38. *Tet-zayin* Colorado Christian University, Kyle R. Greenwood
 (kgreenwood@ccu.edu)
 39. *Yod-heth* Fuller Theological Seminary
 40. *Yod-tet* University of Denver, Sari Havis (shavis@ku.edu)

Inquiries about the society should be addressed to its national director: Professor David W. Baker, Ashland Theological Seminary, Biblical studies, 910 Center Street, Ashland, OH 44805; dbaker@ashland.edu.

TECHNOLOGY and עברית

Digital Bible Toolboxes - BibleWorks 9 Reviewed from the Hebrew Practitioner's Perspective

For centuries, Bible scholars pored over parchment and paper books in search of a deeper and more precise understanding of Scripture. The recognition that such search necessitates a mastery of Biblical languages has led increasing numbers of clergy, scholars and people in general to seek instruction in Hebrew and Aramaic (for the Hebrew Bible) and Greek (for the Christian Scriptures). Their main tools were in manuscript form, and later printed books, the access to which was not always easy or affordable. Like many other aspects of life, Bible scholarship has morphed forever by the Digital Revolution and the new horizons it and the Internet have opened. Today we can find virtually endless resources, many of them free of charge. This review focuses on one of the best Bible scholarship tools acquired for a fee, but that steadily fewer scholars and students feel they can ignore.

This is the first of three reviews of the leading Bible software and databases - BibleWorks, Logos and Accordance. It is not a feature-by-feature comparison, readily available on the Web. Nor is it a comprehensive review of the products, many features of which are unrelated to Hebrew. It is a subjective impression of their value and usability for the Hebraist.

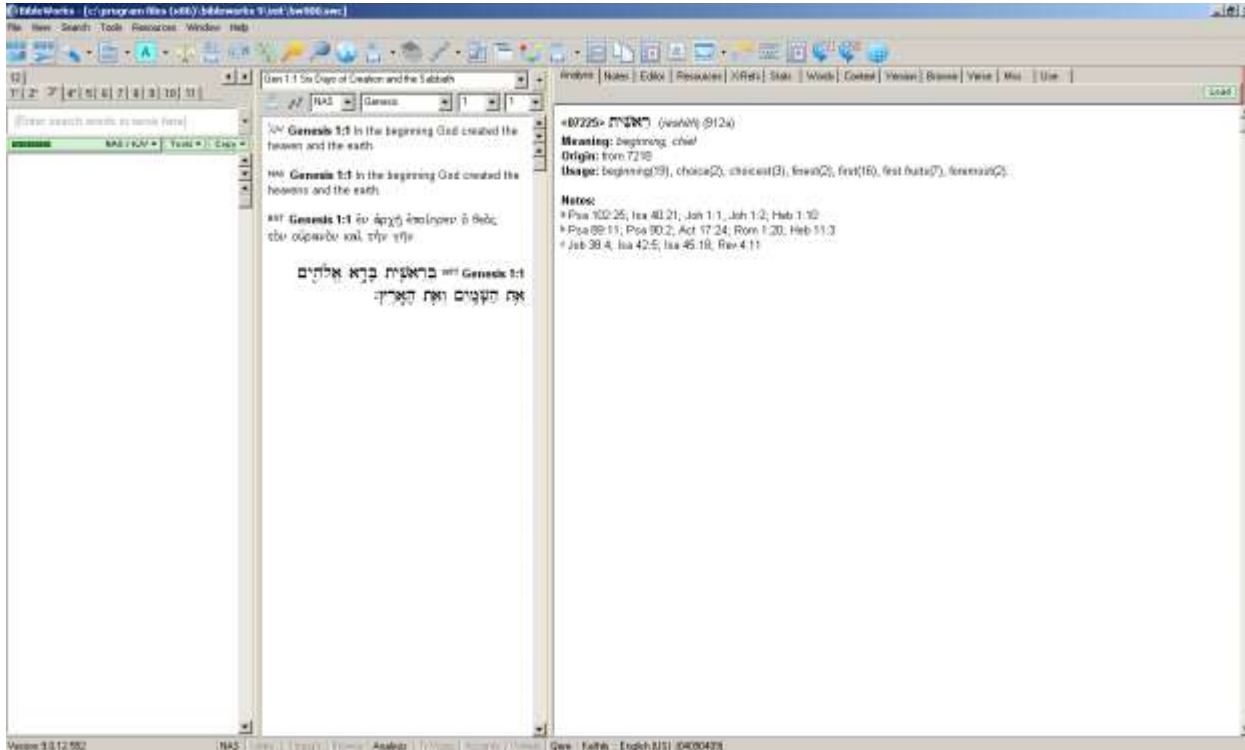
This is precisely where BibleWorks' special value lies. While other products – such as Logos – offer access to entire theological libraries, they tend to be heavier and more complex (one of my students, who had purchased the complete Logos collection, felt the need to attend a four-day workshop in order to use it). Focusing more narrowly on Bible languages, BibleWorks is lighter and so intuitive, that an average computer user can figure out its basic functions even before reading the manual. As an instructor of Biblical Hebrew and Aramaic, I have come to consider it as the go-to tool that I can access not only for preparing, but also during class time, without affecting its rhythm and atmosphere.

Beyond the basics, scholars, instructors and learners alike will benefit from ample training materials available both on the BibleWorks website and as part of the basic package. Although a relatively recent user of the software, I had no need to contact technical and customer support, but the feedback from other users who have is unanimously positive.

As your skills evolve, you will become aware of the power of these tools, making BibleWorks self-description as “one of the most powerful and easiest-to-use concordance and morphological analysis programs available” almost too modest. While searches and analyses are indeed the core use of the package, it adds to a solid scholar's bookshelf of impressive quantity and quality. My shelf is loaded with many of these resources, in printed and bound form, but once I became accustomed to the ease and speed of BibleWorks' intuitive navigation, the books have been collecting dust.

Some resources (such as the HALOT – Hebrew and Aramaic Lexicon of the Old Testament) are available as add-ons, often below the market price of the physical book. However, my need for HALOT, for example, has never been so imperative as to procure it, and I have seldom used them in book form. The basic BibleWorks package is impressively complete, and there is merit in the option to extend it according to one's needs (rather than receive a more ample package of resources, most of which one does not need, as the custom is with cable television).

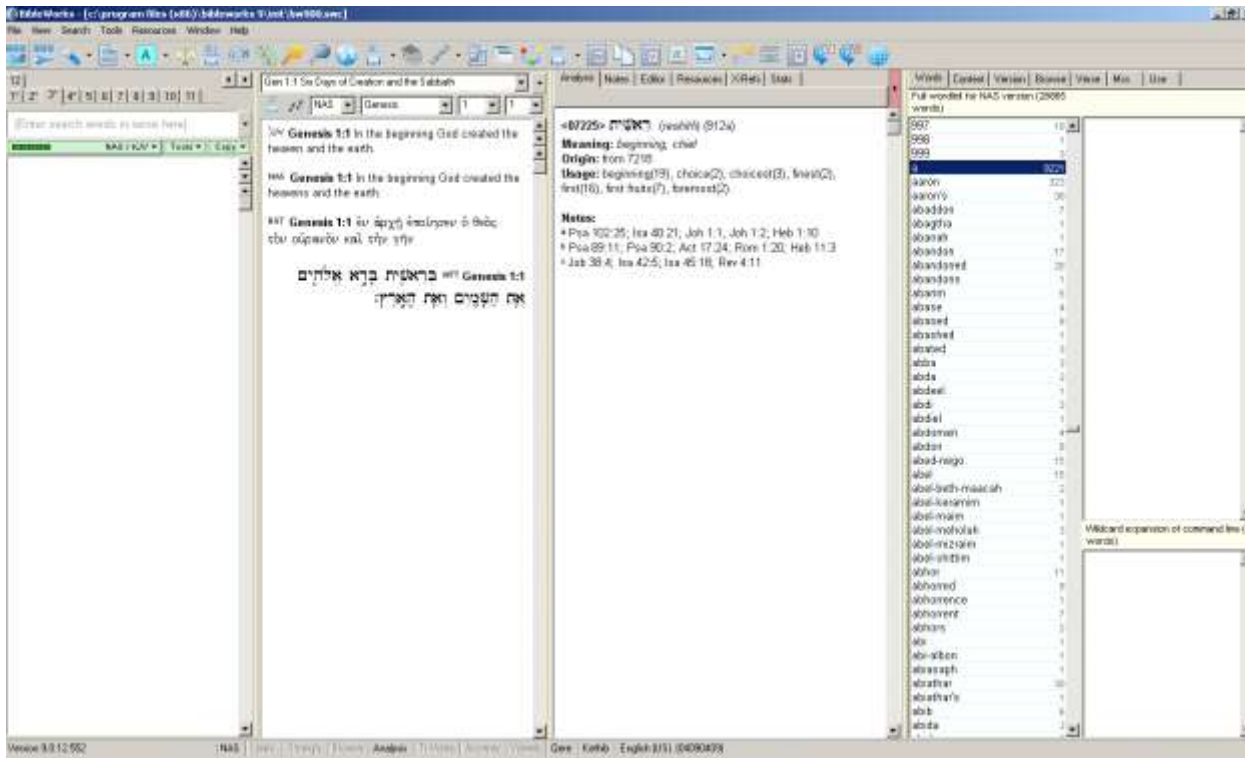
The user interface fills the screen with three windows: a search window on the left, browse window in the middle, and an analysis window on the right.



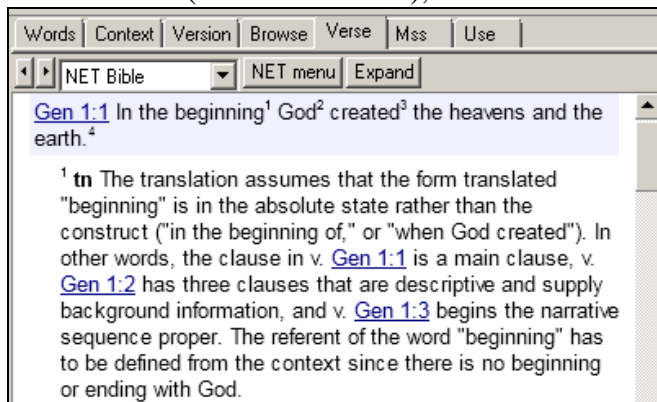
Each window has a variety of commands and tabs, and more windows open for additional features. It reminded me of my first visit to the cockpit of an aircraft, when I thought, “how on earth (or rather, in the skies) do they know where to look first and which levers to use?” The number of choices available in the opening screen may also be somewhat daunting, but like in the pilots’ case, this effect is typically short-lived. My experience with other software tools with a “cleaner,” “simpler” design indicates that what seems intuitive to software authors is not necessarily the same as the users, and multiple cascading hierarchies of menus and sub-menus can sometimes be a long-term headache. I still spend a lot of time searching for functions in the wrong places. The first impression of an overloaded opening did not linger, and I bless the authors for making the various options available without opening a series of new windows extremely effective.

Another cost of displaying so many options at the same time is the need for a large screen. The 12.1” display of my ThinkPad laptop/tablet convertible is too small. In my opinion, a 15.6” laptop screen is the minimum size for making frequent use of the software. This, however, is not much different from other complex tools I use, such as voice recognition and translation (CAT) software. With prices of LCD displays declining, this issue is easy to resolve. Rather than guessing where the author’s logic placed a command in a cleaner or simpler interface with more hierarchic layers, I connect my laptop to a good 24” external screen, and the rest is history.

The limited real estate might be even tighter with the optional fourth window (see below), added with a single click, making even more functions readily available.



Among the additional series of functions are statistics of words by occurrence or context, analysis of the verses shown (illustrated below), a version number and more.



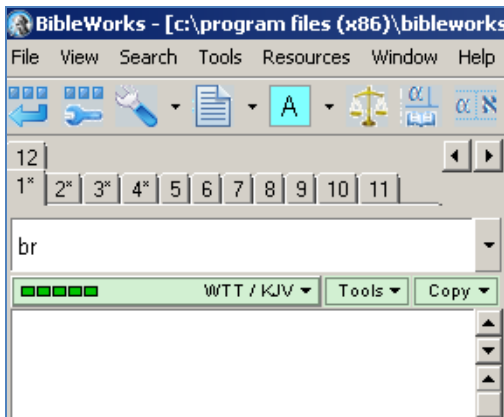
The command line is a type-in field for the desired term. This can be a concordance search (e.g. find all the occurrences of בְּרֵאשִׁית), a reference lookup (e.g. find "Jer. 22:2") and others, including customizable filters.

Particularly useful is the multiple entry options. Hitting "Enter" after typing the search term displays the results in the browse window. You can choose the version to display in the search or the display window or the stubs bar at the bottom. In the menu, you can choose "search," allowing you to choose not only the version, but also the language of the version. Alternatively enter the three-letter version name in the command line.

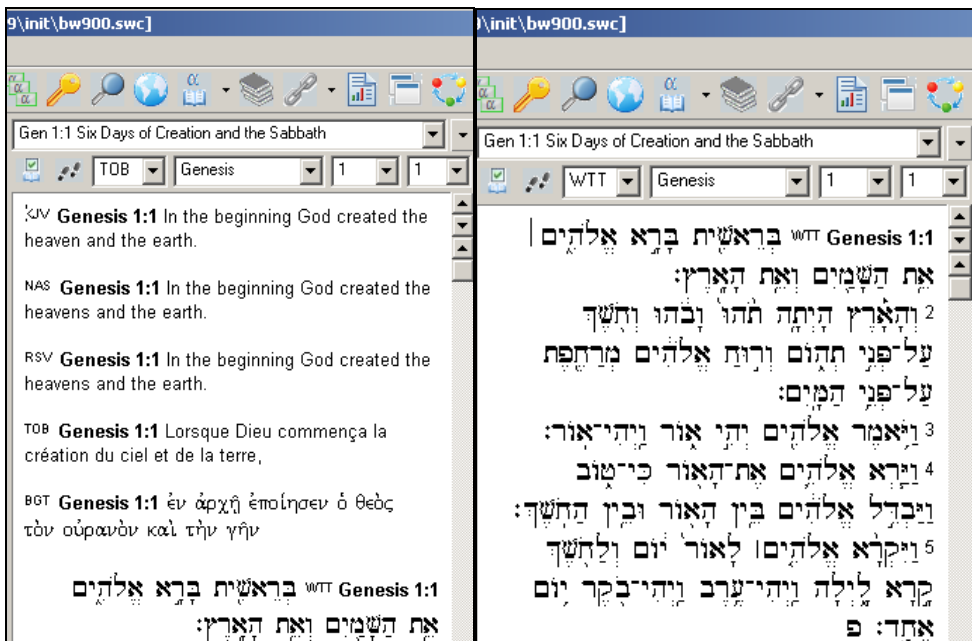
Some actions require a degree of adjustment, such as the use of control characters like [.] (=a period), indicating a search for word rather than a reference; a forward slash [ברא/עשה] between two

terms for an either/or search; a single quote ['] before a phrase if you search for a whole phrase [e.g. 'you shall not steal']. Even this minor complication comes with several “little helpers,” such as a series of code insertion buttons appearing below the command when you line right clicking the command or half-transparent pop-up boxes with a brief explanation, which appear when you hover the cursor over them and disappear as soon as you move it away from them. Furthermore, hitting F1 with the cursor over the command line brings up a help window with examples of their use.

The results window below the command line lists all the occurrences with a check box next to each, for operations such as weeding out unnecessary occurrences, changing the display (e.g., reference only, reference and context, full quote wrapped, etc.).

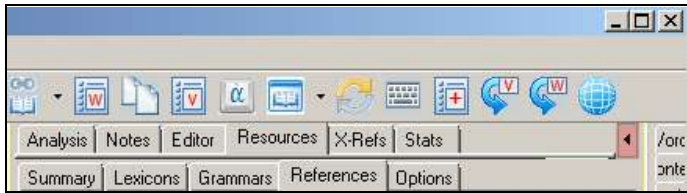


Between the search and results windows, are three green buttons. The “tools” button opens a pull-down menu with commands such as graphical search engine, word list manager, verse list manager, find related words/verses/phrases, and more. Next to the tools is a “copy” button, which opens a cascade of pull-down menus for copy-related operations – copy verse, results, list, and format to clipboard, MSWord or BW editors. For setting search limits, you go to the “search” in the main menu, “set search limits” and an options window opens allowing you to restrict the search to [a] particular book[s] or a custom restriction.



In the middle of the screen is the browsing window. With a single click on a footsteps-shaped icon you can toggle between displaying the searched verse in various versions and languages and browsing a running text of a particular version.

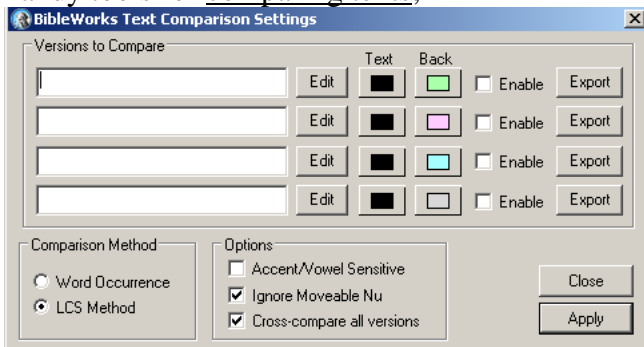
Meanwhile, the analysis window (in the far right panel in the three-column mode) shows the morphological analysis of words, which is the default choice of six tabs, the others being a notes-pad, an editor with MSWord-like icons, a resources tab, automatically displaying a second row of tabs for a summary, lexicons, grammars, references and options.



Along the top of the screen, the main toolbar with large buttons allows one-click operations, which the authors must have considered as the most frequently needed by users. Obviously, different people would find different commands more useful, and they can easily customize the toolbar.



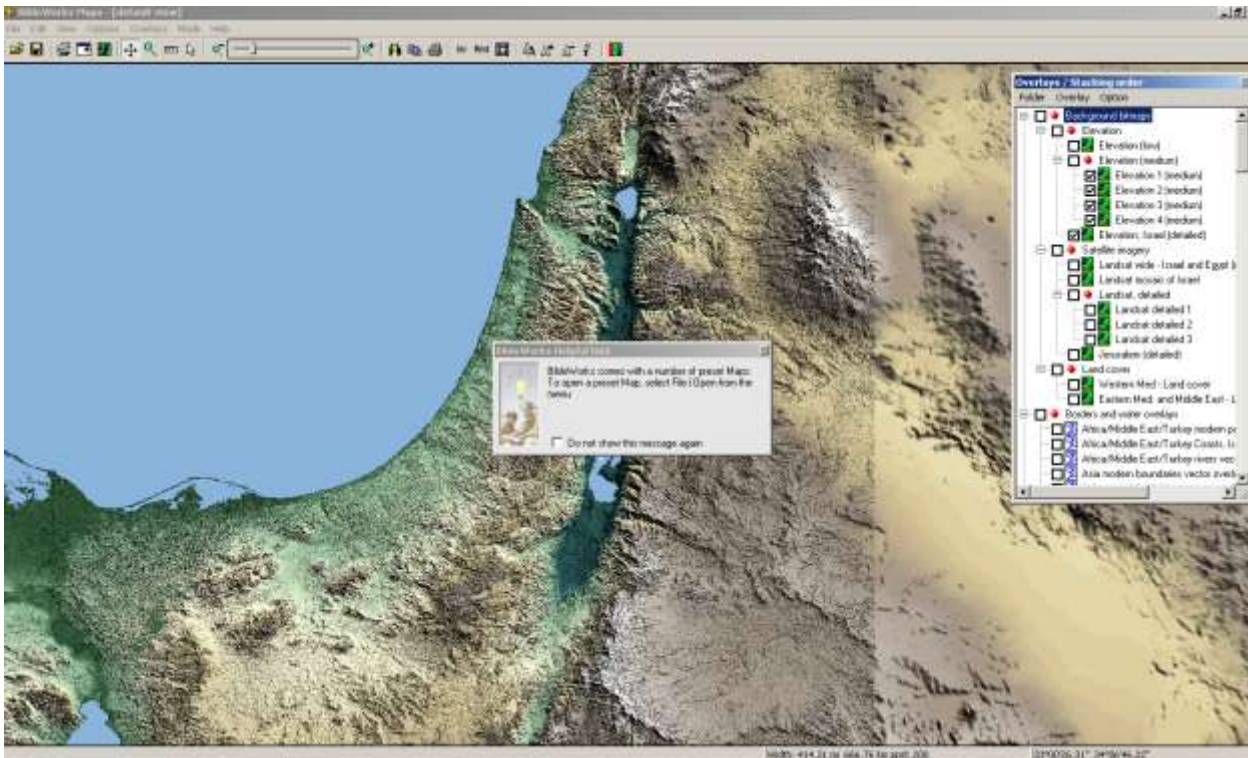
From the toolbar you can access several setting menus, highlight texts, open an RTF editor, and very handy tools for comparing texts;



use co-locating tables;

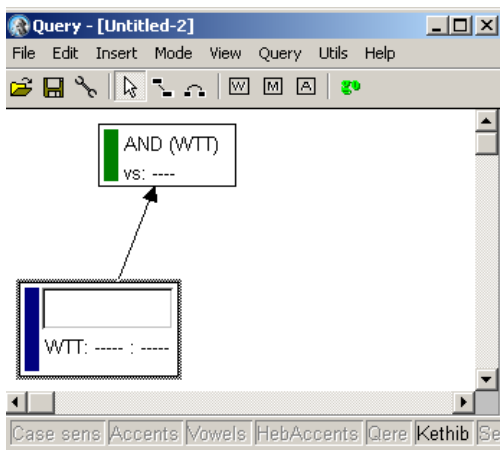


access BibleWorks' Map Collection with multiple tweaking options – ideal for teaching;

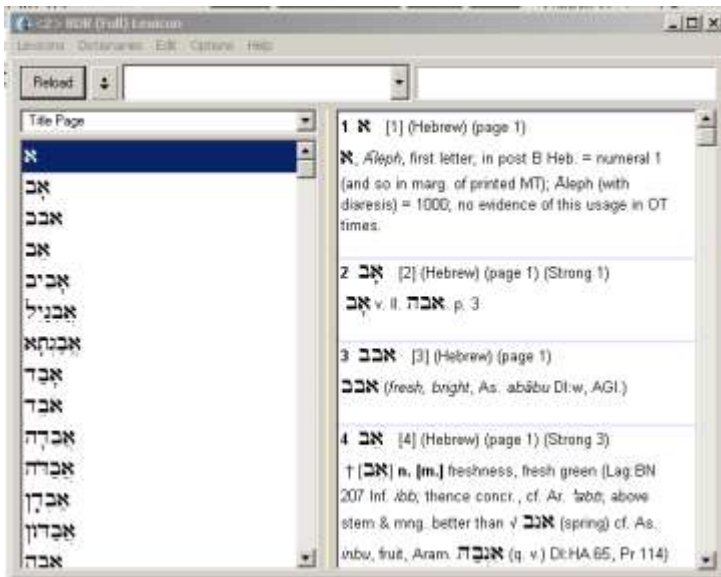


[note the “BibleWorks Helpful Hints” pop-upping wherever you navigate; you will want to let them be during the first months, even if you hate them, to accelerate the learning curve; then click the opt-out button]

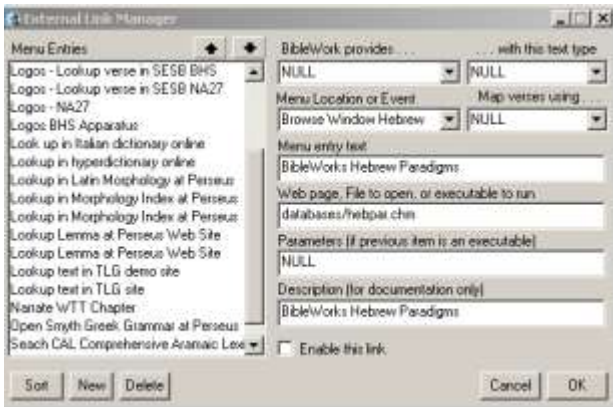
a graphic search engine;



Lexicons and dictionaries (including the full version of the BDB and Holladay’s lexicons).



External links manager, including, inter alia, the BHS apparatus and CAL Aramaic database;



What are the one or two features I consider as the most impressive and/or useful? Undoubtedly, the ease of use, flexibility, versatility and customizability of this suite are remarkable. BibleWorks has an active and useful users' forum, where one of the discussion allows users to share screen layouts they had created and found helpful. The multi-lingual approach of BibleWorks is obvious from the frequent additions of languages included in the offering.

Even the best solution can always use some improvement. One such area, in BibleWorks, is the ease of inputting right-to-left languages. This is a familiar problem with most bilingual/multilingual software. The virtual keyboard is helpful, but BibleWorks does not go beyond familiar techniques, and does not offer a groundbreaking solution in this area.

The software, which for a long time was available only for Windows operating systems, is now available also for Mac users. Although the company urges users to upgrade to its current version 9, it provides full support for previous versions.

From several interviews with users of BibleWorks and at least on one of its competitors, a consensus emerges that, although the other programs have some additional bells and whistles in other areas, considering its relatively affordable price, BibleWorks is a particularly good value for scholars and students focusing on original Bible Languages.

In sum, this is a relatively inexpensive³ but excellent tool for Biblical Hebrew and Aramaic research, teaching and learning. Some of the tools seem to exist only for Greek and/or the Christian Scriptures, such as the diagramming window, and the flash-cards options. Yet, this suite is

- well designed with many intuitive associations (and some less so) and seamless integration
- surprisingly flexible, allowing users to configure it to their linguistic and other preferences
- easy installed, allowing you to make full use of the software within minutes of receiving it
- replete with an impressive scope of resources in the basic package

Despite the fact that BibleWorks shares many features with products such as Logos and Accordance, I wrote this review deliberately without comparing them point-by-point, focusing instead on BibleWorks as such and assessing what it offers in terms of resources, configuration, flexibility, and especially its value for Hebrew-centered scholars and students. Our intention is to do the same with at least one of the aforementioned products. A head-to-head comparison may follow. In the meantime, here is a small selection of recent comparisons on the internet:

<http://oneinjesus.info/2014/07/tools-of-the-trade-accordance-first-impressions/>

The following includes other bible study software, some of which are free:

<http://biblestudysoftwarereview.com/category/featured/>

An excellent collection of Bible Study resources for speakers of German:

http://www.offene-bibel.de/wiki/index.php5?title=Quellen_und_Hilfsmittel

*Disclosure: BibleWorks made its software available to me for writing this review.

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³ Latest prices at the time of writing these lines is US\$395 (list), compared similar configurations of Accordance 10, listed at US\$999 and of Logos 5, listed at US\$999.95 (it offers five packages ranging from US\$294.95 for the starter edition and US\$2,149.95 for the platinum [https://www.logos.com/newbasepackage]. All three have special rates for institutional purchases and/or special back-to-school or other sales.

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